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MEMOIR OF THE REV. THOMAS SOWERBY,

Formerly Pastor of the Church at Battle-Bridge, London.

TO record the memorials of departed excellence, for the purpose of preserving the memory of the servants of the church of Christ, and of exhibiting examples for the imitation of survivors, is one of the most gratifying parts of the employment of those who conduct a periodical work. It is with this design we present to our readers a few sketches of the life of the late Rev. Thomas Sowerby, which we are enabled to do from memoranda furnished by one of his most intimate friends.

We know very little of the early life of this good man. He was born at Oxford, in 1748; and after spending his apprenticeship in that city, he came, a poor lad, to London, and was soon after introduced into the service of the person whom he eventually succeeded in his business. It has been stated, but we know not on what authority, that he was in his younger days fond of theatrical amusements; that he read and wrote plays, &c. &c. It is true that he sometimes, after his conversion, wrote in rhime; but whether he employed himself in this way while living without the fear of God, does not appear. His poetical talents, if such they might be called, were indeed of a very humble order, and were never, that we can find, exercised, except for the purposes of occasionally amusing his nearest earthly friend. We had not expected that the subject of our Memoir would, after his death, have been placed among the POETS, a company with whom, we are persuaded, he was not associated during his life.

He received his first religious impressions from attending divine worship at the Tabernacle, Moorfields, a place which he long frequented; and though his change of sentiments upon the subject of baptism led him to form another connexion, he always retained a strong affection for the members of that society, and always spoke of them, and the ministers who laboured among them, with the greatest respect.

Mr. Sowerby was baptized in the 28th year of his age, by the Rev. Wm. Clark, many years the pastor of the church in Unicorn-yard, London. Soon after he had joined that church, he was thought, by some of the members, to possess "gifts for the work of the ministry—for edifying the body of Christ." After being recognized in that character by his brethren, he accepted the invitations of different con-

gregations in London, to assist them as an occasional supply. One of these was the church at Battle-bridge, of which he afterwards became the pastor, and in which he laboured for nearly the remainder of his life. The letter which he wrote, in reply to the invitation to undertake this office, tends to exhibit his character, both as to his sentiments and disposition, more perfectly than any other document which is preserved concerning him. We shall select a few extracts from it, for that purpose.

"*Bartholomew Close, July* 12, 1794.

"DEAR BRETHREN AND SISTERS,

"The period is at length arrived in which I am able to give an answer to your friendly invitation, to take upon me the pastoral office over you; and I earnestly pray the Father of lights, that I may be helped to do it in his fear and counsel.

"While I have been waiting upon him for direction in my way, you have, doubtless, embraced opportunities of seeking his guidance in yours; and while we have been thus employed, you have acquired a better knowledge of the extent and usefulness of those gifts which have been measured out to me, by the sovereign Dispenser of all good: and I earnestly intreat you, as you value the profit of your own souls, and the peace and welfare of your unworthy servant, that you will ask yourselves, individually, 'Does my enlarged acquaintance with the preacher's talents warrant me now to ratify that choice I was inclined to make two months ago?' I cannot press this too closely upon you, because upon your present decision so much will depend: but you will, at the same time, give me full credit when I declare, that no part of your conduct towards me has induced me to suspect that you have altered your opinion.

"I think it my duty also to add, that if you still think proper to invite me to settle among you, you will not only have to bear with the infirmities of a man of like passions with yourselves, but your connexion will be formed with one who feels the obligations of worldly business lying heavy upon him, and whose attendance upon the various duties of an overseer of God's family, (and surely you know there are many besides the work of preaching,) will be liable to various impeding circumstances.

"I shall sometimes have occasion to be absent—perhaps two or three Lord's-days in the course of a year; and though I do not expect any thing more than this, yet it may turn up in providence that obligations may arise to compel me to take longer journeys. but this I shall certainly avoid to the utmost of my power, consistent with the maintenance of a character of integrity. I shall add no more on this subject: you know something of me, you know my situation, and you know my ministrations.

"'Guide them, O thou great Jehovah!'

"I trust that your knowledge of your own circumstances as a church will prevent you from thinking, that in undertaking to be your pastor, I am aiming at worldly emolument. I thank God these hands labour for me; yet I am so far influenced by the good word of God, so consistent with right reason, and the fitness of things, which saith, 'the labourer is worthy of his meat,'

as to be constrained to say, that whenever there shall be a surplus, after the expenses of the place are paid, and a proper regard has been so had to the wants of the poor, I shall expect that surplus to be at my disposal.

"Without blaming or judging past transactions, I shall expect that the money collected at the administration of the Lord's supper shall be wholly devoted to the wants of the poor of the church, whose claims upon our benevolence are too strong to be dispensed with upon any account whatsoever.

"If I settle among you, I thall expect to be strengthened with your prayers, your counsels, and friendly encouragement; by a steady attendance upon the public ordinances; and, in a word, by the discharge of those social duties, which tend so much to render the hardest undertakings practicable, and without the benefit of which no man of common sense would ever undertake an employment so arduous as that of a Christian pastor.

"And now I most earnestly beseech the great Shepherd of the sheep, who alone is able to teach you to profit, to guide you in the important business before you; only adding, what through grace I can add with sincerity, that I love you well enough to endure hardness for your sakes; to become your servant for Jesus' sake; and to spend my strength in that service, not seeking yours, but you. If your mind continues the same towards me, and you are willing to receive me upon the terms I have just stated, you will signify it in your answer, and I shall then desire to be admitted a member in full communion with you: the church of Christ at Unicorn-yard, Southwark, of which I have been a member sixteen years, having consented to my removal, will, I suppose, upon application made to them, give me an honourable dismission. I remain,

"Dear brethren and sisters,

"Your servant in the gospel,

THOMAS SOWERBY."

Mr. Sowerby was accordingly set apart to the pastoral office on October 1, in this year; many persons, deacons and others, belonging to the Baptist churches, attending upon that occasion. The late Mr. John Penny, one of his intimate friends, commenced the service by reading and prayer; Mr. Timothy Thomas delivered the introductory address; Mr. Thomas Thomas gave the charge, founded upon Psalm cii. 13; and Mr. Upton preached to the church, from 2 Cor. xiii. 11.

During the continuance of this connexion, a period of eighteen years, Mr. Sowerby was treated by his friends with great affection. They were never able to do much towards his support: he did not, however, object to receive, and actually did receive, whatever they could raise for the remuneration of his labours.

Whilst connected with this church, an opportunity offered for his brethren in the ministry to manifest their respect for his character. This was the fitting up and re-opening the meeting-house at Battle-bridge, after Mr. Sowerby had been for some time forced to leave it, and to preach at Pentonville. On that occasion the neighbouring ministers cheerfully assisted, and warmly recommended the case, from the "high respect entertained for Mr. Sowerby," as was expressed by one of them. Another said, "From

a long personal acquaintance I cordially assist, and recommend this application." The ministers who were employed, were, the Rev. Messrs. John Martin, Timothy Thomas, James Upton, and Joseph Ivimey.* After Mr. Sowerby had served the church about eighteen years, with much faithfulness, and "great humility of mind," his many afflictions, which had often interrupted him in his labours, constrained him to relinquish the pastoral office. This was in the year 1813, when he sent an affectionate letter to the church, saying, that "by Divine permission he intended to resign his office after the ordinance of the Lord's supper in the month of June:" this he accordingly did, to the great grief of the members. For a little while afterwards, the church obtained occasional supplies; and the ordinance of the Lord's supper, at the request of the members, was administered by Mr. Pattenden, a deacon, who had been called to the ministry many years before that time. When the church agreed to dissolve their connexion, some of the members joined themselves to the churches in Eagle-street, Fetter-lane, Wild-street, Goswell-street, and York-street.

When Mr. Sowerby retired from his pastoral charge, he first settled at New Town, Hoxton, and about four years ago he went to reside at Walworth; since which period he united himself as a member to the church in East-lane, under the care of the late Rev. Dr. Jenkins. He did not, however, wholly relinquish preaching, but occasionally assisted Dr. Jenkins, and supplied places in or near London. One of the last public services he attended, was at the formation of the new church in Burton-street, where he prayed with a fervour, variety, and spirituality, which left a lasting impression on the minds of many who were present, that he was "mighty in the scriptures," and a "wrestler with God."

Mr. Sowerby had been aware for some time, that the "Master was come, and had called for him." For several weeks he was confined to his room, in most afflictive circumstances. "I visited him," (says a minister, who had been most closely connected with him,) "and found him with his mind very composed. At my first visit he said, 'Brother, I have now no foundation of hope but that which I have preached to others; and I bless God that I have now a good hope to support me.' The next time, I recollect, he said, speaking of the Lord Jesus Christ, 'He is able to keep that which I have committed to him against that day.' He requested, if Dr. Jenkins should think proper to preach a funeral sermon on his account, that it should be founded upon Romans viii. 10: *And if Christ be in you, the body is dead because of sin, but the spirit is life because of*

* It having been confidently stated, that Mr. Sowerby was, on account of his "unassuming habits, in a great measure overlooked by his cotemporary brethren in the ministry;" the following list of names of his "cotemporary brethren" is subjoined, by all of whom he was highly esteemed, and who occasionally preached for him, and he for them: Messrs. Booth, Martin, Austin, Penny, Thomas, Hinton, Upton, Hutchings, and Ivimey. Of Pædobaptists, Messrs. Knight of the Tabernacle, Jones, Brooksbank, Dr. Jerment, Messrs. Burder, Thorpe, and Strutt. One of the Deacons of the church says, "So far is the assertion that has been made from being true that Mr. Sowerby was much respected by ministers and deacons of different Baptist churches. If at any time we wanted advice, they readily met to give it. One of these meetings was held at Mr. Penny's house, at which Mr. Booth, and several other ministers, attended."

righteousness. He died on the 4th of January, 1819, in the 71st year of his age, and on the 11th he was buried in a vault which he had purchased a few years since. Dr. Jenkins, in his address at the grave, and also in the funeral sermon, spoke highly of the character of Mr. Sowerby, and of his talents and usefulness as a faithful minister of Christ."

Mr. Sowerby had been twice married, and both his wives were members of the church under his care. In this character he strictly observed the apostolic injunction, "Husbands, love your wives." He has left a widow, who is comfortably, though not bountifully, provided for, by the profits of the business, which he conducted for many years with great reputation. It has been asserted, that "he was often compelled, from the provoking conduct of his servants, instantly to withdraw from the scene, and shut himself up in his closet, until he had recovered his wonted composure." This is not very likely to have been the fact, as he was remarkably mild in his temper, and as he has often declared, that "he believed it was the greatest pleasure his servants knew, to do all in their power to please him."

Mr. Sowerby's character also, as a preacher, will bear much commendation, without our being suspected of eulogizing his memory. He was well instructed in the great mystery of godliness; and he kept back nothing that he thought calculated for the profit of his people. In all his sermons there was a rich savour of the love of Christ: his illustrations were all drawn from the scriptures, which were his daily study. He walked with God, and prayer was his constant delight. In his intercourse with the world, his conduct was of the most circumspect kind: he was the consistent upright Christian, both abroad and at home. As a tradesman, he conducted his affairs with such correctness and integrity, that no person was ever afraid to transact dealings with him. Were all religious tradesmen like Mr. Sowerby, the reproach sometimes cast upon religion, on account of the want of punctuality in business among religious people, would no more be heard. He was kind and benevolent, according to his ability, to the poor: his house was, for many years, a home for some poor widow, or fatherless child, who were supported, if not wholly, yet chiefly, at his expense. He manifested a grateful sense of kindness: the smallest token of respect which had at any time been shewn towards him, was seldom or ever forgotten, and would be mentioned by him with much feeling for years afterwards. He was of few words in conversation, but what he said was of the most edifying description, as he never introduced any thing of a light or trifling kind: nor was he ever known to speak disrespectfully of any, especially of his brethren in the ministry. When the names of any such were introduced, he would either speak what he could in their favour, or say nothing about them. No person was ever injured in his reputation by the conversation of Mr. Sowerby: he was not as some, who in apparent sport with the characters of ministers, "throw about fire-brands, arrows, and death." *

* It is not true, as it has been stated, that Dr. Jenkins was "the only minister who attended Mr. Sowerby in his sickness, and at the grave." The retired manner in which Mr. Sowerby lived was

In concluding this brief Memoir of an amiable Christian, and a useful minister of Christ, we recommend the modesty, humility, integrity, disinterestedness, and self-denial of Mr. Sowerby, to the imitation of those who survive him, as members and pastors of our churches. It is peculiarly gratifying to write thus respecting one who has filled a public station in society, without the fear of any who knew him contradicting our statements, or charging us with "walking deceitfully." It serves to prove also, that the influence of the grace of God upon the minds of genuine believers, is to form such characters as the apostle John described, (and this description we apply to the late Mr. Sowerby;) "*Demetrius hath a good report of all men, and of the truth itself.*"

such, that the affliction which terminated in his death, was not known to his brethren in the ministry. As his circumstances too were not affluent, he particularly wished that as small a sum as possible might be expended on his funeral, and therefore one mourning-coach only was provided: this was the cause that the ministers were neither apprized of, nor invited to attend his interment. If the writer of an "Obituary" of Mr. Sowerby had known or acted upon the advice of an old Puritan, "Never put a bad construction where you can put a good one," he would not have interpreted the cause of there being no more ministers present at Bunhill-fields, at the funeral, to have been the "want of friendship for an excellent man at his death, from those by whom he had been in a great measure overlooked in his life!" It ought, perhaps, to be known, that in London it is never considered as any sign of a want of respect or affection, that ministers do not attend the grave of a deceased brother, except such as are expressly invited on that occasion; nor had there been an instance, at the time of Mr. Sowerby's death, of such an invitation being sent to the ministers and other members of our churches, by any persons besides the family of the deceased, or the church of which he had been the pastor.

MEMOIR
OF
MRS. DUNSCOMBE.

MRS. HANNAH DUNSCOMBE was born at Cheltenham, January 6, 1733. Her parents, Mr. and Mrs. Ransford, were distinguished for their piety and usefulness. Being earnestly desirous of the salvation of their children, they carefully attended to those means under which the Divine Being usually imparts his blessing: nor was their labour in vain, for some of them became eminently pious. Such was the character of the subject of this Memoir.

It appears from her papers, that she experienced the power of religion in early life. She says, "The first words that seemed to make any deep impression on my mind are in Hosea xi. 1. 'When Israel was a child, then I loved him.' These words much affected me: I thought that though I was but a child, yet possibly the Lord might love me too. I was taught to pray betimes, and could not be satisfied without it; though sometimes it was performed in such a formal manner as greatly distressed me, and made me afraid that my sins were too great for God to pardon. But for ever be adored the riches of his goodness, who dealt with me in the most kind and gentle manner; saying unto me, 'I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion;' and 'The Lord is good unto them that wait for him, to the soul that seeketh him;' with several other passages of a similar import." She then began to attend meetings for prayer and religious conference; and being thus introduced into the society

of God's people, she entered upon the happiest period of her life. "Lord," says she, "what shall I render unto thee for all thy mercies, who am the vilest of sinners in my own eyes, whatever I may be in the eyes of others. Search me, O Lord, and suffer me not to be deceived in this important matter. Thou knowest the motives from which I act, and the designs I have in view."

In the year 1759, she put on the Lord Jesus Christ by baptism, on which occasion she says, "O Lord, where shall I begin thy praises, or how can I make an end? Thou hast removed all my fears, and hast strengthened me to follow thee through thy liquid grave. Verily God is good, and I have found him to be so this day: indeed I think it has been the best I ever knew. Surely it has been as one of the days of heaven unto me. O that I may be entirely devoted to thee and thy service!"

Previously to her first attendance upon the ordinance of the Lord's supper, she writes thus, "As I shortly expect to wait upon the Lord, in one of his most solemn institutions, it has been my most earnest request at the throne of grace to be prepared for that solemnity. But this interrogation continually sounding in my ears, has much distressed me, What have you to do at the Lord's table? At length I heard a sermon preached by Mr. Evans, from the following words, 'Even them also will I bring to my holy mountain, and make them joyful in my house of prayer.' This greatly encouraged me, and I answered the interrogation by saying, Is it not a sin-killing ordinance? With an humble dependence, therefore, on the God of all grace, and desiring the influences of his blessed Spirit, guilty and miserable as I am, I will look unto Jesus, and rest alone upon him for life and salvation; into whose hands I can joyfully trust my everlasting concerns." In the same year she writes thus: "I have been permitted to come to the Lord's table several times, and though it has been very different with me from what I desire, yet I humbly hope, through the abounding goodness of God, and the grace of the adorable Redeemer, I have not been altogether without comfort; but I want to know more of him, to have clearer views of a crucified Saviour, and always to say, 'He loved me, and gave himself for me.' I want to feel a greater degree of hatred against every sin, because it is contrary to his holy will."

She paid particular attention to the workings of her own heart, and watched for the growth of grace there. On March 9, 1760, she says, "I have now enjoyed another sacramental sabbath, and would carefully examine where my heart has been this day. Am I crucified unto the world, or am I not, for I would not be satisfied without ascertaining whether my spiritual strength be increased. Through the riches of divine grace, I trust I can make my appeal unto the Lord, saying, 'Thou knowest all things, thou knowest that I love thee;' but I have still great reason to complain of my inconstancy, and the wandering of my thoughts in duty. Shall this still be the case with me; always sinning against my God, and never gaining the victory over his enemies and my own? Forbid it, Lord; I would not willingly indulge any sins; O come and slay them before my face." At another time she exclaims, "O that I could find greater delight

in examining how the case stands between God and my own soul! Surely if all were well, I should not be so reluctant to this profitable exercise. O that the Lord would give me a broken heart, and a contrite spirit, teaching me to profit by every attendance upon him!" Again, "I am sometimes afraid that my complaints of sin have been more out of custom and form than out of a true hatred to it, or surely I should not so often relapse into it. O that I were more watchful over my heart, my ways, my words, and actions! If sin cannot be entirely removed whilst here, yet may I feel the greatest indignation against it, and never more caress that cursed monster which hath slain my Lord!"

In 1762 she left Bristol, where she had been for nearly four years, keeping her brother's house. He was one of the deacons of the church meeting in Broad-mead; a man of a most amiable disposition, exemplary piety, and active benevolence. During her abode with him, she enjoyed the public means of grace with but little interruption; regularly hearing the Rev. Dr. Evans, who had just entered upon the ministry as an assistant to his father, and whose preaching was particularly blessed to her, as well as her communion with that prosperous and happy church.

The little society with which she stood connected as a member, at Cheltenham, was, at that time, in very different circumstances. They had no regular supplies; and, which was very detrimental to the interests of religion, they were far from being united among themselves. This was a source of painful regret. She writes, October 20: "The Lord in his providence now calls me away from those dear enjoyments with which he has long indulged me. My loss is inconceivable, in leaving so comfortable a people, amongst whom I have been favoured with the richest privileges, having had sweet fellowship with them. I am now going into the midst of a contentious and divided people. O for wisdom, grace, and strength equal to the day! May the Lord support me with his presence, and sustain me under every pressure! This alone can repair the loss."

January 6, 1763. "The Lord is pleased to contend with us in a very awful manner: he has removed his candlestick out of its place. Shall we behold our teachers here no more? We have provoked him to anger; and what seems particularly distressing is, our being so little concerned about it. My soul is grieved to think, how we are condemning each other, and excusing ourselves, when we should, with the deepest contrition of soul, cry out, 'What have I done? Lord, is it I?'"

Our religious privileges, as well as other things, are valued in proportion to the difficulty of acquiring them. The sabbath was her delight, especially those days on which the ordinance of the Lord's supper was administered. To attend upon this institution she had to walk to Tewkesbury, a distance of nearly nine miles, which she continued to do for a number of years, whenever health and other circumstances would allow. On one of those occasions she writes thus, "Notwithstanding all my sins, I have been indulged with sitting at the table of my dearest Lord, and was ready to exclaim, 'He loved me, and gave himself for me.' Blessed be God for every sermon, for

every ordinance; for they are very precious here in these days. O for a greater degree of this intimate fellowship with the Father, and his son, Jesus Christ! O for the continued influences of the blessed Spirit, that if it were possible, all my sins might be entirely destroyed!"

At another time she thus writes: "When I reflect upon the inexpressible delight I have enjoyed in the Lord's house, my soul is cast down within me. How long, O Lord, how long, ere thou wilt return, and subdue all mine iniquities? Were it not for Christ, my only refuge, my strength would faint and fail. O that my head were waters, and mine eyes a fountain of tears! Greatly would my soul rejoice, could I but again see the goings of my God in his sanctuary!"

Whenever she met with any thing of a trying and perplexing nature, it was her uniform practice to repair to the divine footstool, and to ask divine direction. "This affair," says she, "has greatly perplexed me. O that I knew the will of God respecting it! but here lies the difficulty. However, I think I have, with the greatest earnestness of soul, committed it unto him who hath said, 'Counsel is mine, and sound wisdom.' I have endeavoured to set apart this day for more than ordinary humiliation before the Lord, earnestly desiring further direction from him. Whatever I may appoint, if it be not for the glory and honour of the Redeemer, the credit of religion, and the prosperity of my own soul; do thou, who seest all things at one view, prevent it."

In the year 1768, she was married to the Rev. Samuel Dunscombe. He was a native of Tiverton, Devon. After having spent several years at the Academy at Bristol, he came to Cheltenham, where he was settled as the stated pastor of the church.*

Concerning this event, she says, "Let me do nothing but what will tend to the honour and glory of my God. Suffer me not to enter into any connexion which would hinder that delightful intercourse which is better than life. Lord, I entreat direction from thee, and have joyfully given all I have, and all I am, into thy hands; therefore, I beseech thee graciously to direct him, and to direct me, in this momentous affair."

During the period that Mr. Dunscombe was engaged in his probationary labours, her hopes seem to have been revived respecting the prosperity of the church, the interests of which lay so near her heart. October 4, 1767, she says, "Through the great goodness of God this has been a remarkably good day to us. The Rev. B. Morgan preached, and administered the Lord's supper, a privilege which had not been enjoyed in this place for about seven years. What shall we, or what can we, render to the Lord for his unspeakable mercy? Surely, if he had meant to destroy us, he would not have showed us these things. O that this may be as a pledge of what he is about to do for his people here, and that the set time to favour Zion may soon come!"

After having entered into the conjugal state, she gave indubitable proofs that she was eminently qualified for the important station she was called to fill.

* See an account of him in Dr. Rippon's Annual Register, Vol. III. page 122.

While she was solicitous to derive instruction and consolation from the means of grace herself, she was an attentive observer of all who came to sit under the sound of the gospel. It seldom happened that any strangers came to the meeting-house above two or three times, without being personally addressed by her, and invited to her hospitable dwelling; and if at any time she was unable to attend to these things herself, she would request some of the members of the church to look after them. As she had never any family of her own, she had much more time to devote to the interests of religion, than she would otherwise have had; and feeling as she did for that part of Christ's vineyard with which she stood so closely connected, she was careful to let no opportunity pass unimproved. Those of the members who were aged and infirm, found in her a compassionate and sympathizing friend, administering those encouragements and consolations which their circumstances required. The younger branches of the church met, indeed, with a mother in Israel. She watched over them with maternal solicitude; guarding them against the temptations to which their youth exposed them, and directing them into those paths which were most likely, through the divine blessing, to secure their own best interests, and promote the glory of God. Whenever any persons came forward to join the church, the joy which she experienced gave the most decided evidence that she was devoted to the Redeemer's cause. One of those seasons she mentions with pe culiar delight. "Mr. D. preached from Gen. xxiii. 31. 'Come in, thou blessed of the Lord; wherefore standest thou without?' after which, three young ladies gave in their experience to the church, to my no small comfort and satisfaction. This truly has been a refreshing day."

During the former part of Mr. Dunscombe's ministry at Cheltenham, he met with almost insuperable difficulties; and the writer of this paper has frequently heard it remarked, that in all probability he would not have been able to continue, had it not been for his valuable partner. He received but very little support from the church. This deficiency was, in a great measure, made up by means of a little shop which she kept, in the management of which she maintained the most respectable character. Amidst the severe trials with which he met from some of the people who violently opposed him, he received a degree of encouragement from his bosom companion, which enabled him to withstand them all; while she was devising the most conciliatory measures on their behalf, and endeavouring, by the exercise of prudence, forbearance, and genuine affection, "to keep the unity of the spirit in the bond of peace." It was her practice, when any had acted a base or ungenerous part, either towards herself or her husband, to call upon them as usual, and talk to them in the most friendly manner that circumstances would possibly allow. When any unpleasant events had occurred among the people themselves, which had a tendency to disunite them in their affections, and to lessen their attachment to the interest, she generally contrived to ask the parties to her house, unknown to each other, to partake of some friendly re-

past, with a view to restore them to a state of reconciliation and friendship. The law of kindness dwelt upon her lips, and was manifested in all her actions. Well might the Saviour say, "Blessed are the peace-makers, for they shall be called the children of God."

She enjoyed the society of her tender and affectionate husband for about thirty years. Towards the close of his life, she had the happiness to see the church in more prosperous circumstances; and indeed it was an unspeakable happiness to her. Long had she hung her harp upon the willows; but now she could say, "The Lord hath done great things for us, whereof we are glad." This, however, is not our rest. She was called to witness a most painful and bereaving providence, in the removal of him, in whose joys and sorrows she had shared. A paralytic stroke terminated his mortal existence June 18, 1797. On this occasion she says, "This has been a trying dispensation to me. O that I may be prepared to follow them who, through faith and patience, are now inheriting the promises! Though the Lord has afflicted me very heavily, yet he kindly opens his ear, and bids me pour out my sorrows before him. I return unto him, saying, Let him do with me what seemeth him good."

After Mr. D.'s decease she continued for more than twenty-one years as zealously and as uniformly attached to the church as ever she had been. For the maintenance of herself, and for the support of the Redeemer's cause, she kept on her little business, in which she had been engaged for many years. This, among other circumstances, brought a number of persons to her house, which afforded her opportunities of displaying, before many witnesses, the genuine character of the religion of Jesus. And the concurrent testimony of all who have ever known her (and they are not a few) proves that she was an "Israelite indeed, in whom was no guile." In the year 1809, she was severely afflicted with a bad leg. The symptoms were so alarming, at one time, as to cause the medical gentlemen who attended her to give it as their decided opinion, that unless a very speedy alteration took place, she could not live above a day or two. The Lord, however, had something more to do by her in his church militant, and therefore mercifully restored her. Her patience under that affliction perfectly corresponded with the rest of her deportment.

During the last three years of her life, she was not able to attend upon public worship, except two or three times in the summer season. The last time she was out was on the first sabbath in October, 1817. On her return home, she called to see one of the members,* who was then in a dying state, though it was with considerable difficulty she could be moved about herself; thus proving, to the last, how much she was interested in the welfare of those with whom she stood connected.

After this she principally kept her bed; but during her long confinement, her natural flow of spirits continued, and she generally conversed with her accustomed cheerfulness. She was exempted from many of the infirmities which commonly attend old age. Instead of manifesting fretfulness and dissatisfaction, which usually

* Miss Clarke.

increase with years, she was always happy under every circumstance. To the close of life she continued an ornament to the religion of Jesus; the power of which she had long felt, and the consolations of which she had abundantly enjoyed. It is not intended, however, to exhibit her as a perfect character. She had her failings; but perhaps it is not too much to say, that she had scarcely more than were sufficient to show that this is a state of imperfection. The exemplariness of her character was not the foundation upon which she built her hopes of acceptance in the sight of God. She constantly acknowledged that she was a guilty sinner; and would frequently say, "If I am saved at all, it must be by sovereign grace, through the meritorious sacrifice of the Lord Jesus Christ."

During the summer and autumn of 1818 she declined very fast, and none of her friends expected that she would survive the ensuing winter. Her recollection began materially to fail; and her deafness so much increased, that it was with considerable difficulty any person could converse with her. She still enjoyed the same serenity which it had long been her happiness to possess. When asked concerning the state of her mind, her answer generally was, "I have no raptures, but I have no fears." She would often say, "I hope I am not deceived; I always dreaded deceiving myself and others. I hope I can say with a confidence, which is well grounded, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff, they comfort me.'"

On Sunday evening, Jan. 17, 1819, between six and seven o'clock, she began to exhibit symptoms of her approaching dissolution. The approach of death soon rendered her incapable of saying any thing that could be understood. Having laid fast hold of the hand of the writer of this paper, who witnessed her last moments, she looked very earnestly at him for a considerable time, and frequently attempted to speak, but was unable. Her life, however, had furnished much better evidence of the reality of her religion, and consequently of the safety and happiness of her state, than all that she could possibly have said at her death. At half-past one o'clock on Monday morning, Jan. 18, she sweetly fell asleep in Jesus, without a struggle or a groan. On the Saturday following, her remains were deposited in the grave of her husband, in the burying-ground adjoining to the meeting-house, where she had been a member for sixty years. A numerous concourse of people attended the solemn scene. On Lord's-day, Jan. 24, two funeral sermons were preached; that in the morning, by the Rev. H. H. Williams, Mr. Dunscombe's immediate successor, from 3 John, 12. "Demetrius hath good report of all men, and of the truth itself." That in the afternoon, by the present pastor of the church, from John xiv. 2, 3. "In my Father's house are many mansions," &c. These were words upon which her mind had long dwelt with peculiar delight, and which her surviving relatives wished might be improved on the occasion.

Nature had endowed her with those faculties which caused Divine grace to shine with the most conspicuous lustre. Though she had not a remarkably strong

mind, yet it was superior to most in its various actings. She was a person of correct judgment, and refined taste. She was educated according to the situation she was likely to fill in life; but had she enjoyed the advantages of many others, who move in higher circles, her superiority would have been very apparent. She was a minute observer of all the passing events which were worthy of notice, and was anxious to turn them to some good account.

The amiableness of her disposition was such as is but seldom met with. Under a variety of circumstances, and some of them of a very trying nature, she continued its exercise with very little abatement. It is the lot of most persons who are desirous of doing good to their fellow-creatures, to meet with ungrateful returns from some who have been the recipients of their bounty; and we are aware that there is scarcely any thing more repugnant to our feelings than such conduct. With this treatment she frequently met; but the mildness of her temper, assisted by the influence of genuine religion, caused her in a great measure to be unmoved amidst it all. When any person mentioned such circumstances to her, relative to any who had thus slighted her, she would say, "Well, we must bear and forbear. I dare say they think very differently of it, to what we do." Nor was she content with merely taking these things patiently, but was anxious to derive some spiritual improvement from them. This is evident from her diary. She writes, "I have for some time past been distressed by the disagreeable carriage of those from whom I might expect better treatment. May the Lord in his great goodness teach me some profitable lesson by it! And here let me behold, with self-abhorrence, my own great ingratitude to him, while I look upon this ingratitude from creatures; and let me be filled with shame and confusion before him."—There was scarcely a person to be met with who manifested a greater degree of thankfulness than she did for the smallest favour she received from any of her friends.

Her benevolence was of the most diffusive kind. Persons of every description, who appeared to her to be real objects of compassion, shared her bounty to the utmost extent of her ability. With a very limited income, through economy and prudence, she contrived to do very essential good to a variety of objects. When she was applied to by the poor and distressed, her first inquiry was what they most needed, food or clothing; and she then administered the most suitable relief. She also went to their houses to inquire into their wants, as long as she was able, and afterwards sent her servants, or some of her friends, to perform the same kind office in her behalf. The general diffusion of the gospel was an object which very much engaged her attention; and she was always willing to contribute, to the utmost of her ability, towards the support of those who are employed in its propagation, and towards the erection of suitable places of worship where they were needed. Many ministers, in different parts of the country, will recollect with pleasure how kindly she received them, and how cheerfully she assisted them, when they presented such cases to her. No arguments were necessary. If she was satisfied that the object

was a deserving one, and if she had any thing in her immediate possession to furnish relief, it was sure to be obtained. It was no uncommon thing for her to give the very last shilling she had in the house; and when she had nothing by her, she has been known to send her contribution after the individual as soon as she could spare it. Of no one could it be said with more propriety, "She hath done what she could."

The genuineness of her affection to the people of God was manifest to all who had the slightest acquaintance with her. She was conscientious in her views respecting the denomination with which she stood connected; but no person could exercise a greater degree of candour and liberality towards those who differed from her. As Cheltenham is a place of considerable resort, numbers of persons called upon her during the summer season; and it is truly astonishing with what pleasure she would receive strangers, when introduced to her as the followers of Jesus. The pleasant aspect which her countenance wore on those occasions, caused all who visited her immediately to feel themselves at home in her house; and the kind and affectionate manner in which she conversed with them, rendered her society so endearing, that it was with considerable reluctance they left her. Nor were the people of God the only persons who held her in estimation; —she was also beloved by every description of character, where she was known. Though she possessed more than an ordinary degree of piety, she conducted herself towards those who were strangers to it in such a manner as to gain their decided approbation. And, perhaps, we are too little aware, how much the religion of Jesus may be recommended to such persons, by a courteous behaviour, whenever we are introduced into their society.

As long as she was able to go to the house of God, her place was constantly filled there; and no person seems to have valued public worship more highly. During the period of her husband's ministry, whenever any circumstance occurred to detain her at home, it was her constant practice to retire to pray at the time that he was preaching. This would not have been known, had it not been for one of her nephews,* who lived with them at that time, when he was a boy, and who has since mentioned it with much satisfaction.

Reader, learn from the imperfect sketch which is here given of the life of this excellent woman, the great importance of a personal interest in the vicarious sacrifice of Jesus Christ, and of an unreserved dedication of thyself to his service, that when he shall appear, thou mayst behold his face with pleasure, and be prepared to enter into the joy of thy Lord. W. W.

Cheltenham, Feb. 4, 1819.

THE SOVEREIGNTY OF GOD

Manifested in the Atonement of Christ, and in his Application of it to his People.

When angels sinned, God made known his justice in their punishment. When man sinned, he determined to magnify his mercy, power, and wrath. Rom. ix. 22, 23. In pursuance of this

* Edward Rainsford, Esq. of Bristol.

design, the Father gave to his Son a certain number of Adam's race, that he might deliver them from sin and hell, and raise them to holiness and glory. John xvii. Eph. i. Rom. viii. 29. As Adam was the head of his posterity, and communicated to them depravity and death; so Christ was constituted the head of the elect, giving to them life and salvation. 1 Cor. xv. For this end the Son of God became their brother, by assuming the human nature into union with the divine, and their federal Head. For them he fulfilled all righteousness; and, as their substitute, he bore their sins: and possessing an infinite fulness of grace, he sends his Spirit for their regeneration, progressive sanctification, and perfection. John xv. Eph. i.

In scripture, when the work of redemption is mentioned without reference to the preaching of the gospel, it is supposed to be effective, and its effects are specially noticed. Thus: "He was made sin for us;" For what purpose?—"That we might be made the righteousness of God in him." "He bore our sins in his own body,—that we, being dead to sins, should live unto righteousness." "He was made a curse for us—to redeem us from the curse of the law." "My righteous servant shall justify many."—"He shall bear their iniquities." "By his stripes—we are healed." What is the security of God's elect?—"It is Christ that died, yea rather that is risen again, who ever liveth to make intercession for us." If the saints in heaven are asked how they were brought to glory, they answer—"He hath redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation." From hence it is evident that the effects of Christ's work do not extend *to all mankind*, but are special to some.

Those who maintain the doctrine of Universal Redemption, say, that Christ procured salvation for all men; even for all the antediluvian world, called by Peter, the "spirits in prison;" for Pharaoh, who was drowned in the act of rebellion;—for Judas; and for the millions of the heathen, who never heard of a Saviour, and at whose ignorance God winked, neither punishing them, by a signal token of his displeasure, nor making known to them the way of salvation.

To solve this difficulty, some have recourse to the "*Light within*;" maintaining that all men, by the gift of God, have it; and that, by following it, they shall be saved. The Arminians maintain the doctrines of general grace;—the striving of the Spirit in all;—and general redemption:—but affirm that all will be made void, and that Christ will have died in vain, unless man gives the finishing hand, by his own free-will, adding to all these helps his voluntary consent, and closing with the offers of grace.

These opinions, considered arithmetically, will stand thus:—

General Redemption	0
General Grace	0
Light within; or strivings of the Spirit with all	0
Free-will of fallen man	1
Thus, Free-will, by rendering the whole effectual, makes the total	1000

N. B. There can, therefore, be no eternal salvation, unless Free-will first produce faith, and then cause the believer to persevere to the end.

So mysterious and fickle is this

Free-will, that some Arminians do not hesitate to declare that God himself does not know how it will act, till it be tried! How contrary is this to the declaration of the Father to his Son, "Thy people shall be willing in the day of thy power." Psalm cx. 3.

Hitherto we have noticed Christ's merits, as it respects the elect: let us now inquire what part the non-elect have in this matter. By the mediation of Christ, they are not only preserved from immediate punishment, but they are called to repentance, and to turn to God by him; and in so doing mercy is promised. "God was in Christ, reconciling the world to himself," (that is, sending to them the word of reconciliation,) "not imputing their trespasses unto them, if they embrace it." In these respects he is the Saviour of the whole world. First, by preserving them from that immediate wrath which they deserved, and blessing them with the bounties of his providence. Secondly, by offering to the world, where the gospel comes, mercy, on condition of believing in his Son, and thus returning to their allegiance. He is in this way the "Saviour of all men, especially of them that believe;" "The propitiation for the sins of the whole world." That is to say;—All, both Jews and Gentiles, who apply for mercy in his name, shall find God propitious, or kind, to them.

It is objected against the doctrine of particular redemption, that God offers salvation to all men, and yet, if that doctrine be true, has nothing to bestow on the greater part. I answer; If God had *promised salvation, without any condition, to all men*, there would be some force in this objection: but seeing God requires repentance and faith, in order to the enjoyment of salvation, there is no weight in it. But what can we think of that system, which maintains that Christ bore the sins of the whole world; whilst the greater part die in a state of rebellion against God, and bear the punishment of their own sin. Observe, also, that Christ himself is the *sole administrator* of all the grace and mercy of God to sinful men. "He is exalted to be a prince and a Saviour, to give repentance and the remission of sins;"—but all this in a sovereign way. Some nations have never heard of a Saviour; but are worshipping the work of their own hands. And where the gospel comes, what a constant display is there of the Divine Sovereignty in the application of Christ's merits to some; while others, possessing the same means, are left in a state of stupidity, and under the dominion of sin! While God requires repentance and faith of all men, as a matter of duty, because these things are necessarily right, from the relation in which we stand to God; yet a disposition to repent and believe is given to the redeemed, as a new-covenant blessing.

Reader, hast thou ventured on Christ for full salvation? Art thou looking to him for pardon, and for deliverance from the dominion of sin? Art thou praying for the sanctifying influences of his Spirit? Art thou aiming at the destruction of sin, and longing to rise into the image of thy Saviour? If so, bless God, who hath chosen thee in Christ before the world began, unto eternal glory.

J. P.

Foxton, Leicestershire.

Juvenile Department.

EXTRACTS FROM A MANUSCRIPT, ENTITLED,

"DOD's DROPPINGS;

As at several Times they were gathered from his Mouth. 1617."

(Mr. Dod died in 1645, aged 96. It is supposed this MS. has never been published.* He never published any thing himself.)

COMFORT.

All our comforts are of short continuance. Luke ix. 24.

REASONS.

1. To keep us from pride. 2 Cor. xii. 7.

2. From security. Psalm xxx.

3. That we may learn to make so much the more account of them; usual blessings are slightly esteemed of; and too much familiarity breedeth contempt.

4. That we may sigh for heaven, where our country is, where our comfort shall be perpetual and perfect, without interruption. — MS. p. 23.

Such as say, "He is a good man, reprove him not:"—it is as if one should say, "Here is a good garden, weed it not;"—or, "There is a Spaniard, an enemy, wounded; help and heal him; but as for my brother, I will let him alone."

They that seek gold and neglect grace, do, as it were, lay up other men's chaff, and let their own corn rot.

Ignorant men have no more power to avoid Satan's craft, than a child hath to descry the deceit of a flatterer. If he had £20, he would give it all.

They that venture on evil company, and yet pretend that they hate their sins, do as if one should say; "I would not have that plague for £100;" yet he will go into the house, and look on the sore, and see how it runneth.

REASONS AGAINST EVIL COMPANY.

Against evil company, look into Prov. iv. 14, and 2 Cor. vi. 14.

1. Frequenting their company shows one to be a hypocrite: if any creature in sheep's clothing should still be feeding at a trough with hogs, would we not suspect it were no sheep?

2. They will, if not quench us, yet cool us; as a continual dropping will a firebrand. They must make us less to hate and fear sin; less to reverence and love good things and persons, by reason of their sinful and ungracious jests.

3. We shall incur suspicion with God's people.

4. We are like to partake thereby with the wicked in judgments, if any fall on them:—As Lot; when the king of Sodom was overthrown, he was also taken, &c.—MS. p. 41.

* We shall esteem ourselves under an obligation to BHB. if he will favour us with additional Extracts.

THE END OF *THE ADULTERER.*

Her house inclineth unto death, and her paths unto the dead. Prov. ii. 18.

"On Saturday morning last, a married man visited a prostitute in Drury-lane. They quarrelled. On her leaving the room, he wished that she might find him dead at her return. On her return he lay on the floor, a corpse. Verdict;—Died by the visitation of God."

Morn. Adv. March 31, 1819.

Obituary.

REV. JOSHUA NICKOLLS,
KIMBOLTON.

The removal of this good man, and faithful minister of Christ, from a life of infirmity and trial, to a life, no doubt, of perfection and glory, took place the 6th day of March last, aged 77 years.

Having had a long and friendly acquaintance with the deceased, I shall take the liberty of mentioning a few particulars, which may prove interesting, at least to some of his numerous acquaintances and friends.

He was a member of the church at Bedford when the late excellent Mr. Joshua Symonds was the pastor, and was sent out into the ministry by that church, and dismissed from it to the church at Kimbolton, soon after which he was ordained there.

By his own confession, he was a very wild young man. He ran away from his mother, who was a good woman, and who endeavoured much to instruct him, for a long time, but without any apparent good effect. Though at this period, Gallio-like, he cared for none of these things; yet, at times, he said, some painful reflections would press upon his wretched mind. He heard Mr. Symonds preach on the parable of the Creditor and Two Debtors, which much affected him. He thought the two debtors were applicable to himself and his wife, who it seems had hitherto been quite unconcerned about her own soul. He said to her, "We are both ruined; and without some great alteration, we shall both certainly perish for ever." He began about this time, though with extreme difficulty and fear, to pray with her. Mrs. Nickolls afterwards became an amiable and excellent Christian. The subject of this Memoir was relieved from the bondage of his mind by the same words which he selected for his funeral text, *viz.* John xiv. 1—3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

After being upwards of thirty-one years pastor of the above-mentioned church, his faculties, formerly remarkably strong, began to fail, and for more than two years he was incapable of following up his beloved employ of preaching the everlasting gospel.

In his last illness, which continued a considerable time, he was rendered incapable of saying much, except in a few lucid intervals, when he appeared to be very calm. In one of my visits to him, I asked him if he was happy? He replied, "Yes, I am." I further asked him, "Is Christ still precious to you?" He answered, "Yes, but not more so than he used to be."

Towards the close of life, he lay almost still, though very heavily afflicted, till the moment of his removal, which was without a groan, or scarcely a sigh.

He was a truly good man, and eminent for the spirit of devotion. He might be styled a man of prayer; and his conversation was of a very devotional cast. He delighted much in the grand doctrine of Justification by the righteousness of Christ. How often, with strong feeling, did he quote the apostle's words, "Christ is the end of the law for righteousness to every one that believeth!" This was the rock on which he rested, and it seemed as though he could never speak sufficiently of the excellency of it: and when he adverted to his favourite text, he would sometimes cry aloud, shedding tears of joy, "Yes, there is a blessed mansion provided for me also, poor and unworthy as I am!"

His ministry was considerably blest during his connexion with the church at Kimbolton; as many are ready to acknowledge at the present day. His memory had formerly been remarkably retentive: I have heard him repeat a very long poem by heart. His sensibilities of affection and sympathy were perhaps as remarkable: he possessed a feeling heart; and that heart was supremely attached to the Saviour and his cause.

When our deceased friend lately heard of the removal of Mr. Brown of Keysoe, he exulted upon the occasion, saying, "I rejoice that he is gone a little before me to the heavenly mansions,—I shall soon follow; and I shall then meet one, with whom I had enjoyed a sweet friendship upon earth. The inhabitants of that world will not *all* be strangers to me." *Ye are come*, says the apostle, Heb. xii. 23, after mentioning other high privileges, *to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.* We seldom, perhaps, enter into the spirit and full meaning of such expressions; nay, at present, we cannot do so. This is one of the exalted privileges of New Testament believers in the present life; but who can describe the felicity of this grand assembly of the just, the church of the first-born, when they meet in heaven? When that which is perfect is come, then all that is imperfect in knowledge, holiness, and brotherly love, shall be for ever done away.

"In such society as this,
My weary soul would rest;
The man that dwells where Jesus is,
Must be for ever blest."

By his request, the Rev. Mr. Hillyard of Bedford, preached an impressive funeral sermon, from the forementioned text, to a very crowded and most attentive audience; and it is hoped an abundant blessing may succeed.

"Prepare me, Lord, for thy right hand;
Then come the joyful day;
Come death, and some celestial band,
To bear my soul away."

Stonely. R. H.

Review.

The History of the English General Baptists. By Adam Taylor. 8vo. 2 *vols.* £1 1s. *pp.* 506 *and* 497. 1818.

(*Concluded from Page* 192.)

In the former part of this article we have seen the display of the divine power in the conversion of Mr. Donisthorpe. He soon became a zealous preacher of the gospel, in which he was joined by many persons of the same description with himself.

"These good men, when they first began to preach salvation by faith, appeared to have entertained no design of forming a party: their great object evidently was, to incite their careless neighbours, whom they saw perishing on every hand, to flee from the wrath to come. A union of object and similarity of spirit produced co-operation; and societies arose from their mutual zeal to promote each other's spiritual welfare. They continued to consider themselves members of the established church; and, from a principle of conscience, regularly attended her worship. But their application to religion naturally led them to acquire a more accurate acquaintance with divine subjects: and this knowledge produced and nourished dissatisfaction with the doctrine, the worship, and the discipline of the church of England. Unmerited persecution heightened their disapprobation, and at length compelled them to declare themselves Dissenters. Yet even then they had their system to form. Unacquainted with the volumes of theology, unconcerned in the controversies among professors, and almost totally unknown to the more ancient Dissen-

ters, they had no guide but the Bible. That sacred book they carefully and impartially studied, and determined to make it the standard of their faith, and the rule of their practice. From this volume, under the teachings of the Holy Spirit, they gradually corrected the errors which they had imbibed: and they formed themselves into regular churches of Christ.

"Their preachers had early conceived some doubts on the subject of baptism, which led them to appeal to their infallible directory. But their prejudices were not easily removed. They quickly discovered that the scriptural mode of baptism was immersion, and resolved to practise it. For this purpose a large tub was placed in their meeting-house, in which the ministers dipped their infants. This custom they seemed to have maintained for several years. At length they were compelled to acknowledge, that the New Testament no more authorized the baptism of infants than it did sprinkling. They had flattered themselves that the example of the blessed Saviour gave some countenance to their practice; but a more impartial examination convinced them, that there was not the least allusion to baptism in the whole transaction. They discovered, that 'Jesus himself baptized not,' but 'took children in his arms, put his hands on them, and blessed them.' Determined to 'follow the Lamb, whithersoever he went,' they removed their vessels for immersion, and brought their infants, in the time of public service, to the minister; who, taking them in his arms, pronounced an affectionate blessing on them; using, on this occasion, the words in which Aaron and his sons were instructed to bless the children of Israel; 'The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' Suitable admonitions to the parents, and earnest and affectionate prayer for them and their offspring, concluded the solemn and interesting transaction. We have no account how long this practice continued; but as it was nowise inconsistent with the principles of believers' baptism, it was probably retained for some time after they adopted that practice.

"In proportion as the grounds of infant sprinkling vanished, the arguments for believers' baptism appeared the more conclusive. They found, that the New Testament not only required repentance and faith, as indispensable prerequisites to baptism; but also made it the duty of every one who professed to repent and believe, to be baptized. Yielding therefore to the authority of scripture, and the dictates of conscience, they determined, after serious examination for several years, to obey the command of their Saviour; and personally to devote themselves to his service in this sacred ordinance. They were led to this conclusion, neither by reading the writings of the advocates of believers' baptism, nor by conversation with Baptists, but simply by reading and studying the word of God.

"They were now Baptists in sentiment; but in reducing their creed to practice, a considerable difficulty occurred;—none of their ministers had been baptized by immersion, on a profession of faith; and therefore, according to their new views, they were all in an unbaptized state, and unqualified to administer the ordinance to others. If they had any acquaintance at that time with other Baptists, either General or Particular, it was very slight; and they felt no inclination to solicit their assistance. Indeed, had they applied to any of the regular ministers of that day, when discipline was more rigorously exercised than at present, it is probable, that, considering their obscure state and imperfect organization, they would have been refused. After much consideration, they had recourse to the expedient usual in such cases. It was agreed, that Mr. Donisthorpe should first baptize Mr. Kendrick, and then Mr. Kendrick should baptize him; after which, they should unite in administering the ordinance to the rest of their associates. This was accordingly performed about the middle of November, 1755, when between sixty and seventy of these professors thus solemnly devoted themselves to the service of their Saviour." Pp. 28—31.

Our last extract from this interesting work, shall be respecting their character previously to the formation of the "New Connection."

"The most striking feature in the character of these professors, both private members and ministers, was an earnestness in their religious pursuits, of which there are at present too few instances. They evidently esteemed religion as the most important object of their attention; and therefore engaged in it with all their might. Deeply sensible of the unspeakable value of immortal souls, and strongly affected with the wonderful plan for the recovery of a lost world, as exhibited in the gospel, they suffered no considerations of prudence, ease, or interest, to relax their exertions, or abate their ardour, in working out their own salvation, and

promoting the salvation of their neighbours.

"The private members evinced the truth of this observation, by the eagerness with which they seized every opportunity of attending the means of grace themselves, and of inducing others to accompany them. They regularly walked ten, fifteen, and sometimes twenty miles, to hear a sermon, or enjoy the ordinances of the gospel. Often, after a day of labour in their secular business, they would go eight miles to an evening meeting, and return after midnight to their habitations; even when they have been obliged to rise early the next morning to resume their daily toil. And this was not submitted to as a burden, or performed merely as a duty; it was undertaken with alacrity, and enjoyed as a privilege. Nor were they less anxious to promote the eternal interests of others. Nothing afforded them more pleasure, than to be made instruments of awakening a sinner to flee from the wrath to come. They would spare neither pains nor time, to instruct, encourage, and assist one who was turning his face towards Zion.

"The noble exertions which they made in building places of worship, afforded the strongest proof of their zeal to spread the gospel. We have seen, in the foregoing pages, meeting-houses rise, one after another, in quick succession; and have observed, that whenever there was a prospect of the conversion of sinners being promoted by the building of one, means were found to effect it. When we consider, that almost all these professors were labouring men—that they had to encounter the opposition, not to expect the aid, of their wealthy neighbours—and that they had no connexion to assist their exertions, and had not yet discovered the method of laying the nation under contribution, by sending travelling mendicants from one extremity of the kingdom to the other—we are ready to wonder how they were able to accomplish these expensive objects. But when we contemplate the spirit by which they were actuated, our astonishment changes into admiration. When we see the poor labourer devoting a part of his weekly earnings towards erecting a house for God; and employing many hours, which ought to have been spent in repose, in labouring at the good work—when we learn, that on some occasions, these poor people have sold part of their little household furniture, and even the women have disposed of their wedding rings, rather than suffer the building to be interrupted—when we are told that Mr. F. Smith, who then worked at his trade as a journeyman, contributed regularly eight-pence per week towards the erection of the meeting-house at Melbourne; and that receiving, at that juncture, a legacy of five pounds, left him by his father, he joyfully devoted this, his whole fortune, towards completing the good work; and are assured that his associates acted on the same principles—we cease to wonder: every thing is possible to men like these.' This trait in their character is thus handsomely noticed by Mr. Thompson. 'It ought to be mentioned, to the honour of this people, though generally poor and in low circumstances, (there being but few persons of property among them,) that, instead of putting their neighbours under annual contributions, they have, with a zeal proportionable to their own sense of the importance of the gospel, at their own expense, erected several commodious buildings for the comfortable carrying on of the worship of God, without being burdensome to any one. To their power, yea, some would think, beyond their power, they were willing of themselves to do the most generous things for the sake of the gospel.'

"But the most exemplary instances of disinterested zeal appeared, in the almost incredible exertions of their preachers. They were all labouring men, and had families dependent on their industry for daily support; yet they were instant in season and out of season; ready, at all times, to sacrifice their time, their repose, and even their property, to promote the cause in which they were engaged. They were, likewise, subject to very heavy expenses from the visits of their friends on religious concerns, which were frequent, and not seldom of long continuance. The cause, also, had become so extended, that the travelling from place to place made an addition to their toil, of which few can form any adequate idea. But an instance or two will convey more information on this interesting subject than a long description.—Of Mr. F. Smith, of Melbourn, his biographer writes thus: 'For twenty years successively, he preached the gospel without any recompense of a worldly nature, except a few small presents in some of the latter of them, from a very small number of individuals. He frequently worked hard through the day; then walked three, six, and sometimes ten miles to preach in the evening; and returned home afterwards, in order to pursue his daily labour next morning. This he sometimes did, two, three, or four times a week. On the Lord's-days, he had two or three times to preach, and go

nerally to walk from ten to thirty miles or more. Every other Friday night, he, for years, met the ministers in conference; and, as they could not afford to lose their time in the day to transact their business, six o'clock in the evening was the appointed hour of meeting. It was my father's regular method to work hard till three o'clock in the afternoon; and then walk to Barton, the place of meeting, which is not less than fourteen miles from Melbourn. Seldom had they finished their business till midnight; when he retired home, sometimes so fatigued with his journey and the want of sleep, that, as I have heard him declare, it required the exercise of considerable resolution to prevent him from lying down to rest on the cold earth. This he did without the most distant expectation of any pecuniary recompense, and indeed without desiring any.' Respecting another of these ministers, Mr. S. Deacon, the pastor of the church at Barton, we are informed, that, 'during the early part of his ministry, his labour was almost incredible. On the Lord's-day, he frequently travelled from twenty to forty miles on foot, and preached twice, and sometimes three times. He has repeatedly walked from Ratby to Melbourn, a distance of twenty miles, on the Lord's-day morning, and returned after evening service, not reaching his humble habitation till two or three o'clock the next morning: and this he has done, when he was obliged to go early to work the same morning as a labourer. In the week days, also, he frequently walked, after a hard day's work, to Barton, Hugglescote, or Hinkley, to give an exhortation, or to attend the affairs of the society. The nearest of these is eight miles from Ratby; and Hinkley eleven; and he seldom tarried all night. This has been done too in winter, amidst rain, snow, and dangerous floods, through which he has often waded deeper than his knees in the dark.' This active man frequently supplied Kirby-Woodhouse, in Northamptonshire, thirty-nine miles from his dwelling; and had only four shillings allowed for his compensation. On the same terms, he visited Ashford in Derbyshire, upwards of fifty miles from Ratby; once he walked to London and back, and travelled with equal economy.

"The other ministers being actuated by corresponding views, and placed in churches equally large, were called to similar labours; the particulars just detailed may therefore be considered as a fair specimen of the toils to which these zealous and disinterested friends of mankind subjected themselves, without either the expectation or desire of reward from men. Surely infidelity itself must admit, that they were not influenced by worldly motives; but really believed that the truths which they made such efforts to recommend, were essentially important to the welfare of their fellow-men.

"From persons in the circumstances in which these good men were placed, and destitute, as they generally were, of literary advantages, with neither disposition nor opportunity to acquire them, no finished harangue or display of oratory could be expected. They had one great object, which they constantly kept in view; this was, to instruct ignorant sinners in the great plan of salvation, and to persuade them to embrace it. To this they directed all their efforts. Their hearers were chiefly persons unacquainted with divine things; and therefore it was necessary frequently to repeat and enforce the same great truths. Whatever text they read, their discourses generally turned on two grand topics;—the wretched and ruined state of man by nature, and the method of salvation by faith in Christ. This they called preaching the law and the gospel; and they would have thought themselves culpable, had they delivered one sermon which did not explain these subjects. When a preacher, who was very popular and successful among them, was advised by some of his friends to vary the subjects of his discourse, he replied with earnestness, 'Perhaps there may be a soul present, who has never till to-day heard the law and the gospel preached, and should I waste the precious season in things comparatively of small importance, and neglect to acquaint him with his danger, and the means of escape, the consequence may be dreadful.'

"Yet we are not to conclude, because these were the principal subjects of every discourse, that the discourses were always the same. These grand and interesting truths were the constant and favourite subjects of their meditation: they studied the scriptures incessantly, with a view to understand and defend them; and their minds were thus stored with a great variety of texts, confirming and illustrating them. They had considered them in all their bearings, and were furnished with many apt comparisons, to assist in their explanation. Possibly some of their similies would be thought by modern divines below the dignity of the pulpit; but these honest men never troubled themselves with cautions of that nature. Their own souls were deeply affected

with the truths which they recommended to others; they spake out of the abundance of the heart; and they were ardently desirous, that the hearts of their hearers should be affected like their own. This imparted an earnestness to their delivery, and an animation to their addresses, that reached the heart, and fixed the attention. And though their harangues frequently lasted nearly two hours, yet the audience showed no symptoms of weariness; but cheerfully walked miles to attend their labours. In short, they have been well described by those who knew them, as 'most immethodical, but most spirited, popular, and successful preachers.'

"The individual character of these ministers certainly differed considerably. Some had stronger minds, and clearer conceptions than others; some were studious, and qualified to form plans; others were active, and ready to execute them. Some were, by habit and disposition, sons of thunder; and others, sons of consolation. Some appeared to have been designed to break up the fallow ground, and sow the seed; while others were peculiarly fitted to shield the growing plant from injury, guard it against noxious weeds, and conduct it to maturity. Indeed, their various tempers and qualifications seem to have been well suited, by the great Head of the church, from whom flow 'diversities of gifts, but the same Spirit,' successfully to co-operate in the great work to which they were called.

"As private characters, they were diligent in business, honourable in their transactions with men, and conscientious in the discharge of their relative duties. It might be supposed, that their engagements as ministers, and earnestness in the concerns of religion, would have tempted them to pay less attention to their families. But the circumstances and characters of many of their descendents are a sufficient reply to this insinuation; and afford satisfactory evidence, that neither their present nor future interests were neglected by their parents."

From these Christian combatants, fighting under the banners of the cross, our minds were insensibly transported to the more celebrated, but far less dignified and noble warriors who founded the republics of Greece and Rome. They resembled them in their "endurance of hardness," in their determination to conquer or to die, in their honourable poverty, in their contempt of ease, and in every other thing that is praise-worthy; but the pursuits of the one as far surpassed the pursuits of the other, as eternity surpasses time, or as heaven does the earth.

It may be expected that we should say something of the peculiarity of sentiment, by which the General Baptists are distinguished from ourselves. But after this long Review, our limits warn us to conclude. Suffice it therefore to say, that we continue most firmly and decidedly to believe, that Regeneration, as well as every other good and perfect gift is from above, and "cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" that "of his own will he begets us with his word of truth;" and that it follows as a *necessary consequence*, that Election is personal, unconditional, and eternal,—it being nothing more than the determination of the ETERNAL MIND to do that which he actually performs. Are we "blessed with all spiritual blessings in heavenly places in Christ?" It is "according as he hath chosen us in him before the foundation of the world." Are we "adopted by Jesus Christ as his children?" We were "predestinated thereunto." Have we "obtained an inheritance?" We were "predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We conclude with earnestly entreating the descendents of the Donisthorpes, the Smiths, and the Taylors, not to view the doctrine of discriminating grace through the medium of Antinomianism, or even of Pseudo-Calvinism, but to draw it immediately from the FOUNTAIN OF DIVINE TRUTH, and to unite with us in maintaining, that which indeed is the great subject of these volumes, that "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are; THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."

Sermons on the most important Doctrines of the Gospel; comprehending the Privileges and Duties connected with the Belief of those Doctrines. By J. Thornton. Second Edition. 2 Volumes, 12mo. Bds. Pp. 277 and 288. 8s.

Mr. Thornton is the author of many well-known publications, which have met with a favourable reception from the religious public.

The author has himself given, in his Preface, a just character of them. "After the two first sermons, which prove the inspiration of the scriptures, and the duty of searching them, all the rest in these volumes are on subjects that embrace the leading and momentous doctrines of the gospel. As the following discourses were delivered to a congregation composed entirely of persons in the lower and middle classes of society, the style is neither elevated nor elegant." But respecting the style, we will add, that if it is not embellished with metaphors, it is neither inelegant nor obscure: it is, on the contrary, so plain and perspicuous that he that runs may read.

There are thirty sermons, on the following subjects:

"The Divine Authority of the Scriptures; the Duty of searching the Scriptures; State of Man by Nature; Salvation wholly by Grace; Christ our Righteousness; Christ our Passover; Christ our Intercessor; Regeneration; Sanctification; Adoption; Christian Fellowship; Communion with God; the Christian's last Victory; the Happiness of the Saints in a separate State; the general Resurrection; the Deceitfulness of Sin; Christ the great Deliverer; the Danger of neglecting the great Salvation; the aggravated Evil and awful Consequences of Unbelief; Conversion; Forgiveness of Sins; the Teaching of the Holy Spirit; Warning against the Love of the World; Watchfulness against the great Enemy; the Necessity of Holiness; a good Conscience; a good Hope; Christian Fortitude; Christian Freedom; the Perseverance of the Saints."

These sermons are both evangelical and practical, and are well calculated for general usefulness.

Memoirs of the Life and Character of Mrs. Sarah Savage, eldest Daughter of the Rev. Philip Henry, A.M. By J. B. Williams. With a Recommendatory Preface by the Rev. Wm. Jay of Bath. Second Edition. 12mo. Pp. 288, 5s.

This book stands not in need of our recommendation; otherwise, if it could be of any avail, and we had a voice like a trumpet, we would recommend it to persons of all ages, and of all descriptions. It is calculated to impress upon the unregenerate the importance and excellence of religion; and the Christian cannot read it without becoming wiser and better. We wish an edition of ten or twenty thousands were to be printed with a good type, and on good paper, and sold at 2s. 6d. The lives of eminent Christians stand in our estimation next to the sacred volume; and where shall we find diamonds of a richer water than Philip Henry, and his children Matthew Henry and Mrs. Savage?

From so much excellence we cannot make a selection, and therefore will conclude with the following quotation from Mr. Jay's Preface; for much as we love *true* Calvinism, and although we have a sincere regard for many who are called *high* Calvinists, — *mock* Calvinism, or Huntingtonianism, we thoroughly detest.

"We perceive in these pages, that evangelical principles do not lead to licentiousness, but are friendly to every duty we owe to God, our fellow-creatures, and ourselves. Where do we here see any traces of that bold familiarity with the supreme Being—of that contempt of others, which cries, Stand by, I am holier than thou—of that relaxation of vigilance; that carelessness of conduct; that presumptuousness of hope; which, in the mind and language of many, seem for ever identified with the doctrines of Grace?"

Admonitions from the Dead considered and improved; in a Sermon preached at Hitchin, January 21. 1819, at the Interment of the Rev. Wm. Parry, Principal Tutor in the Academy for educating young Men for the Work of the Ministry, at Wymondley, Herts: By

Wm. Chaplin. And an Address on the same Occasion, by Joseph Turnbull, B.A. Classical Tutor. Pp. 37. 1s. 6d.

AN interesting funeral sermon for a highly respectable tutor and minister, and a very excellent man, delivered in the Rev. Mr. Geard's meeting-house at Hitchin.—Mr. Parry

"Was born in the year 1754, at Abergavenny, in Monmouthshire. In 1774, he entered as a student in the Academy at Homerton, then under the tuition of Dr. Conder, Dr. Gibbons, and Dr. Fisher, where he pursued for six years a course of studies preparatory to the Christian ministry. In 1780, he undertook the pastoral charge of the congregation of Protestant Dissenters at Little Baddow, in Essex, where he continued about nineteen years, highly esteemed by his flock, and possessing largely the confidence and respect of a numerous and enlightened circle of Christians in that county.—In 1799, he removed to Wymondley, as resident and principal tutor of the Academy then established in this county, which had for many years been carried on in Northamptonshire. Here his enlightened mind was directed to a course of labour, for which he was eminently qualified. The importance of it he estimated very highly, and to its success he devoted all his powers. Many of his pupils are now filling useful stations in different parts of the kingdom, and some with distinguished ability. At the time of his death the establishment was full, and it is hoped that those who compose it will in due time come forth as 'able ministers of the New Testament,' consecrated to the great cause of truth and holiness in the world. In the midst of them, their tutor may be said to have expired. There they witnessed the faith and patience of a Christian in the most trying scenes of affliction; and there he breathed his departing breath, soothed to the last by the affectionate attentions of his household, and upheld and comforted by the gracious smiles of his God."

Mr. Parry was worthy of occupying the chair which had been filled by the revered and beloved DODDRIDGE. We earnestly pray that it may always be filled by a person holding the same evangelical doctrines.

"I wish," says Mr. Chaplin, "I could convey to your minds, in terms sufficiently appropriate and strong, the deep sense which our lamented friend entertained of the fulness and efficacy of the Redeemer's atonement as the ground of hope for eternity. In no part of his life and ministry did he fail to exhibit this great doctrine with energy and zeal. And when he drew near to the shadows of death, and contemplated the never-ending scenes which were shortly to open before him, this truth was the grand support of his mind; for he was enabled to confide in it with unshaken but humble firmness. When asked, on what he founded his steady hope, his reply was, 'On Christ, and on Christ alone. He is the sure foundation, and it is he that renders me happy now.'—Observe, my brethren, that expression,—'happy now!' Who but a Christian could speak thus? To a thoughtless world, how incongrous are the ideas of *happiness* and *sickness! Happiness* and *dying!* And what can you find in all that the world can give, capable of uniting and reconciling them? But we see how completely this is achieved by the gospel!" * * * * * * * "Often in his sickness would Mr. Parry speak of the love of Christ in the work of redemption. Resting with firm faith on this, he said, 'The blood and righteousness of Christ are my only plea. As to the fine-spun theories of modern theology, they are but flimsy cobwebs. I have thoroughly examined them all, and found them to be so. They may captivate the youthful or the speculative mind, but they will be found inadequate in the day of trial. One blast from eternity will blow them all away.' Calling at another time for his servant, he spoke to him of the value of a good hope, from what he then experienced; but added, that his hope was derived from the grace and righteousness of the Lord Jesus. 'That,' replied the man, 'is what you have often told me is the only foundation.' 'And that,' rejoined the master, 'is the only thing on which we can safely live and die.' On another occasion he said, 'The Scripture contains salvation for fallen man; and, O what a salvation it is! This only can support me in my present state when flesh and heart fail. This gives me consolation in the prospect of death.' * * * * * * * * * The one thing needful is, at all times, the one thing valuable. But it is so more especially in seasons when other sources of comfort are dried up, and a near view of eternity shows the littleness and vanity of all the affairs of time. Of this, our late friend's illness and death exhibited a pleasing instance. 'It has long been my prayer,' said he, 'that I might be raised above the fear

of death: and I find that God is indeed a hearer of prayer; for I can look on death without dismay. He often spoke of his approaching dissolution with great composure. In reference to this event, as well as others, he was remarkable for a holy reverence of the Divine authority in all its decrees and proceedings; which produced an habitual feeling of gratitude and submission. One sabbath morning, supposing himself to be near his end, he said, 'I was going to express a wish that I might this day enter upon an eternal sabbath; but my reverence for the divine government forbids.' Upon being asked, whether he could wait, and rest upon the Divine promises, he replied, 'I can. He is a faithful God.' He was enabled to leave every thing interesting to him, with the greatest confidence, to the care of Divine Providence; and enjoined upon those around him the same entire and holy composure. His patience under extreme pain and bodily weakness was uninterrupted. Not an impatient word dropped from his lips. But on one occasion, when suffering much, he said, 'It is all mercy still; for he hath not dealt with us after our sins, nor rewarded us after our iniquities.'—If he wished for life, it was only that he might be further useful; for the world was not his portion;—he had one far higher and better. If he suffered pain, it was with meekness and submission; for he knew that the judgments of the Lord are right, and administered in faithfulness. If he felt for his family and relations, it was with cheerful dependence on that God to whom he commended them by faith and prayer. If he expected death, it was with resignation and hope."

Did not our limits forbid, we should with pleasure quote a great deal more from the sermon, and from letters written by the Rev. Joseph Turnbull, the classical tutor, and Miss Parry, one of Mr. Parry's daughters.

Mr. Turnbull's Address shows his high regard for his late colleague and friend.

The Qualifications necessary for the Discharge of the Duties of the Christian Ministry. A Pastoral Charge, addressed to Mr. George Sample, on his Ordination over the Baptist Church, assembling at West-Gate, Newcastle-upon-Tyne, Oct. 21, 1818. *By W. Steadman, D. D. Theological Tutor of the Baptist Academy, Bradford, Yorkshire.* Pp. 42. Button & Son.

This is no common sermon: if a collection were to be made of the best ordination sermons that have been published, for the purpose of being bound in one volume, this, in our opinion, would merit a place among them. We accordingly recommend it to Christian ministers of every denomination, as worthy of their attentive perusal: nor will it fail to afford both pleasure and instruction to those serious Christians who do not sustain the ministerial character.

"Emmanuel; which being interpreted is God with us." Christ, and not themselves, the Subject of the Preaching of the Apostles, and all true Ministers of the Gospel. Two Sermons delivered at Rochdale, May 3, 1818, *at the Annual Meeting of the associated Baptist Churches of Yorkshire and Lancashire, and published at their Request. The former,* 17 pp. *by the Rev. James Lister, of Liverpool; the latter,* 22 pp. *by the Rev. Dr. Steadman, of Bradford.*

We have read these plain and truly evangelical discourses with great pleasure. The subjects are of the first importance, and the discussion of them is replete with sentiments, and breathes a spirit, which are the peculiar glory of the gospel.

The few trifling inaccuracies which we have observed *may* be the fault of the printer, and will, doubtless, be corrected, should another edition be called for.

Popery the Religion of Heathenism: being the Letters of Ignotus, published in "The Times" Newspaper, in the conclusion of the year 1817. *With Additions, proving the Conformity which subsists between the Romish Religion and the Religion of the Ancient Heathens.* pp. xvi. 105. London, 1818.

The author of this little volume tells us, that Middleton's Letter from Rome furnished him with the

basis of the Letters, which he published at first in a daily newspaper, and then collected into their present form. He has displayed a great deal of research, and brought forward, in a short compass, a mass of abominations. He shows the similarity between Popery and Heathenism; and furnishes abundant proof that Popery is, in its great principles, the same it ever was. Whoever wishes to see what the superstition of the Church of Rome is, may here satisfy his curiosity without any great expense either of time or money. To the true Protestant the nature of Popery ought always to be a subject of attention, whenever the providence of God places it prominently in view. We should never forget, that this is the great system of corruption so distinctly pointed out in New Testament prophecy;—that it hath been the cause of evils innumerable; of anguish in thousands of instances beyond the power of description;—and that its nature *is not* changed, and *cannot be changed*. Popery is a tiger, which never can be tamed. It never has tolerated differences of opinion, nor can it tolerate them. Its principles are *persecution* and *extermination*, and its native unceasing tendency is in direct opposition to the civil, and especially to the *religious* liberties of mankind. This is the great reason of our opposition to any measure that would give to Popery political power: not because the system of the Church of Rome is bad *religion*, but because it is bad *politics*. The tendency of Popery is in opposition to the dearest rights and privileges of *men*, of *Protestants*, and especially of PROTESTANT DISSENTERS. We should think that man acted a strange part who should vote for a candidate at an election, who, *he was morally certain*, would, on all occasions, endeavour to abridge his civil and religious liberties; but if Catholics are brought into Parliament, this *must* be the line of their conduct, so far as their religion has any influence over their actions. Perhaps there is little danger of their attempting to re-kindle the fires of Smithfield: it is manifest that plan will not succeed. But there are numberless ways in which the liberties we now enjoy might be lessened, and whenever this was the object which any administration wished to attain, their *firm, sworn friends* would be the CATHOLICS. It is too much taken for granted, that no attempts will ever be made to abridge our present liberties. Many were, in a former age, compelled to flee from Britain, to find liberty on a foreign, and at that time a desolate shore;—and we, or our successors, may have to follow their example, if liberty is denied us at home. At present we feel no fear of being induced to adopt such a measure, because we hope and believe, that the friends of freedom are sufficiently numerous and powerful to preserve our privileges; but let the enemies of religious liberty be caressed, and brought into power, and who can pretend to say what will be the result?

The author of these Letters considers the subject rather as a religious, than as a political question. If any remarks of ours should ever meet his eye, and if he would listen to a suggestion from us, we should be glad if he would take up his pen, and favour the world with his opinion on Catholic emancipation, in its *political* bearing, and particularly as it would tend to shake the foundations of TOLERATION. By this means, we think he would render essential service to our common cause.

Immanuel; a Poem, founded on the Inspired Records. Cambridge.

WE have to apologize to our readers for not noticing this pious and ingenious poem sooner. The religious part of the community will derive from it both pleasure and profit. The subject is the Fall of Man, and his Restoration by Jesus Christ. And if the Pagan muse

Dedit fidibus divos, puerosque Deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre;

shall not the Christian muse much rather celebrate the praises of Immanuel, who came not to be mi-

nistered unto, but to minister, and to give his life a ransom for many?

The poem is divided into nine parts, of nearly equal length; through each of which the subject gradually advances, till it terminates in the consummation of all things. Though the anonymous author informs us that, "to the high character of a poet, a philosopher, or a divine, he prefers no claim," he has evidently studied his Bible, formed correct opinions of the great plan of redemption, and successfully invoked his muse. We recommend this poem, therefore, to readers in general, but more especially to the younger part of them.

The Vale of Light; or, A Scriptural View of the Final Abodes of all Mankind. In Two Parts. — To which is added, The Sabbath Evening School. In Two Parts.—Intended for Youth. Second Edition, considerably enlarged. 18mo. 1818. Kent. 8*d.*

This little book is the production of a pious young man, in the lower walks of life, that supports by his labour his aged mother, who is a widow. We understand that he is a member of the Rev. Christopher Anderson's church at Edinburgh. All these circumstances cannot but be supposed to have prejudiced us in his favour. We have not the least apprehension, however, that any of our readers who shall purchase it, in consequence of our recommendation, will find themselves disappointed. We have no hesitation in declaring, that we think it one of the most pleasing little books that have for a long time past come under our notice. "The Vale of Light" is in elegant prose; "The Sabbath Evening School" is in blank verse.

The City of Refuge; a Poem, in Four Books. By Thomas Quin. Seeley, 18mo. 188 pp.

Our readers will recollect some elegant lines by this author, on the Fifth of November, which we inserted in our Magazine for that month; and our saying that we should soon review the above work. If this poem, which ranks very far above mediocrity, had received its name from its principal subject, it might have been entitled, "The Christian Pilgrimage:" but the author rather chooses to take the name from the celestial city to which that pilgrimage leads. It describes, in beautiful and animated language, the journey of the Christian pilgrim; —and, among various other things, the different objects which engage his attention; the vain expectations and pursuits of the ungodly; the insufficiency of created good to afford happiness; the difficulties and encouragements of the Christian; his desires and his fears; his enemies and his friends; the oppositions which he meets with, and the assistance which is afforded him; his afflictions and his consolations; his joys and his sorrows; and the final termination of his labours.

We think, however, that there is one defect. The meaning does not always float on the surface. The author is a man of genius and reflection; but if this little poem had possessed a greater portion of perspicuity, it would have been more calculated for general reading. In his next composition we recommend to him a greater regard to distinctness of conception, and a determination that every sentence shall be so clear, that he that runs may read. Poetry may be harmonious and elegant; it may transport the soul; it may attract the attention; it may exhibit the beauties of nature; it may engage the passions on the side of truth; it may embellish moral precepts; and it may give the most exquisite pleasure to the reader and the hearer; and yet be as clear as the waters of Siloam. What poet ever excelled Milton in beauty and in majesty; and yet where shall we find greater perspicuity?

The Claims of the Society for propagating the Gospel in Foreign Parts considered. 12 pp. 3*d.*

Some of the clergy of Reading lately published an address to the inhabitants of that town, warning them not to join the Church Mis-

sionary Society, then about to be formed there, and recommending their support of the "Society for propagating the Gospel in Foreign Parts."

This short Answer is one of the most shrewd compositions we ever remember to have seen, and will afford high gratification to those who are pleased to see the advocates of a bad cause completely defeated. The Society likewise, which they indiscreetly extol, is so held up to public indignation and contempt, that we think the clergy of Reading will receive no thanks from it for what they have done.

A Short Tour through several of the Midland Counties of England: with an Appeal to Christians on Behalf of the Religious and Moral State of the Villages; and Remarks on Agriculture, especially as it applies to the Employment of the Poor on Waste Lands. By an old Traveller. The Profits to be appropriated for the Benefit of dark and destitute Villages. 24 pp. 3*d*.

We need say nothing in addition to this long title, except that this little book also contains two letters from Mr. T. S. of Southam, in Warwickshire, not *Bucks*, (as printed by mistake in our Magazine,) whose useful labours are noticed in our Number for February, p. 83.

The present State of Religious Parties in England represented and improved, in a Discourse delivered in Essex-street Chapel, May 17, *and repeated Oct.* 18, 1818; *also in Renshaw-street Chapel, Liverpool, Sept.* 20. *By Thomas Belsham.* Hunter.

Although we entertain sincere good-will towards Mr. Belsham, we cannot conscientiously recommend to our readers any publication, whose tendency is to derogate from the glory of the person and work of the Redeemer, and to eulogize sentiments which, in our opinion, are subversive of his religion, and destructive to the souls of men.

Reflections upon the Death of Sir Samuel Romilly, in a Discourse delivered at Essex-street Chapel, Nov. 8, 1818. *By Thomas Belsham.* Hunter.

The distinguished talents, and the public conduct of Sir Samuel Romilly, claimed the admiration and praise of his countrymen. But it is Christianity, and Christianity only, which can sustain the soul under the heavy calamities to which we are all liable. We esteem it our duty, therefore, not to assist in *decorating the grave* of a person, who, however amiable in other respects, manifested, as we have been informed, a total indifference to public worship, and thereby a disregard for that religion, which alone can pour balm into the dejected mind, and heal the wounded spirit.

The sermon consists of a eulogy upon Sir Samuel Romilly; reflections on the uncertainty of human life; and admonitions not to make man the object of fond affection, of confidence, or of unreasonable and disquieting fear.

LITERARY INTELLIGENCE.

Just published.

Jesus Christ an Object of Prayer. A Sermon preached in Dean-street, Southwark, Jan. 21, 1819, at the Monthly Association of Baptist Ministers and Churches, by Thomas Thomas; published by request.

An enlarged Account of Miss Emery, the short account of whom in our Magazine so highly gratified our readers.

A Third Volume of Sermons for the Use of Families, by the Rev. Mr. Butcher, of Sidmouth.

A New Edition of Dr. Dodd's Sermons to Young Men.

A Pastoral Letter, by the Rev. Dr. Newman.

The King's Head Committee have addressed to Members of Parliament, a View of the Advantages to the Kingdom from letting to the Labouring Poor small Portions of Land, on easy Terms.

The Duty and Reward of Christian Faithfulness; a Discourse occasioned by the death of the late Rev. Joseph Jenkins, D. D.; delivered at the Rev. George Clayton's Meeting-house, Walworth, March 7, 1819—together with the Address at the interment. By George Pritchard; published by request.

Foreign and Domestic Intelligence.

ROTTERDAM.

The minister of a Mennonite congregation, in Rotterdam, offers to take under his care and instruction Four Young Gentlemen, to whom he engages to afford a liberal education, in the Greek and Latin Classics, and the modern languages, viz. French, German, and Dutch, together with the sciences of Mathematics, Natural Philosophy, and History. He pledges himself to pay particular attention to the moral and religious instruction of his pupils. His house is very commodious, stands in a healthy situation, and commands a fine prospect of the River Meuse. Further information may be received, by applying to Mr. Burls, 56, Lothbury.

BRITISH FREE-SCHOOL SOCIETY.

A meeting of the South Pancras and Bloomsbury British Free-School Society, was held April 11. Several very interesting speeches were delivered by Messrs. Butterworth, Blair, Noel, Rayson, Freese, Brougham, Pownall, Smith, Harrison, Marcus, Edwards, Blundell, &c. Among them we particularly noticed two speakers;—one in Syriac; the other in French. The former of these was the Archbishop of Jerusalem, who is come into this country to seek the means of setting up printing-presses, for the purpose of publishing the scriptures among his own people. After expressing his high gratification in being present at this meeting, he said it was his intention, if spared to return home, to establish a similar institution on the top of Mount Lebanon. The latter was the Rev. Cæsar Malan, of Geneva. "I beg leave," said he, "to present that tribute of gratitude which is due to those rays of light and knowledge, which this nation has diffused over the habitable globe; and thus to trace, as to an overflowing fountain, that small rivulet which, in its course, has fertilized the plains of Switzerland, my native soil, already producing the most beneficial effects. * * * * * Consider, ye who know the virtue of this well of water, springing up to everlasting life, consider what he (the child of whom he had been speaking) must lose if you refuse it, and what he may acquire if those talents which the goodness of God has placed under your direction, shall be devoted to this salutary purpose. Expenses are readily incurred for pleasures we wish to enjoy: yet, what returns do our hearts obtain from that profusion, which the world and its vanities exact of us? Ah! consider, when your hand is about to lavish money upon some amusement or dissipation, as empty as it is superfluous —*draw it back*; come, quickly come, and confide unto these wise and faithful stewards of your bounty, that gold, so contemptible if *squandered away*, so precious when employed by the hand of *Christian benevolence*. Consider, that a child, *one single child*, which you may place in a school, by this means already so pleasing in its application, may acquire that which will give life to his very soul: and thus, by renouncing the futile pleasures of a moment, you will be instrumental in procuring for such a little one, the boundless happiness of an eternal world."

CATHOLIC EMANCIPATION.

At a meeting of the Protestant Union, (formed January 22, 1813, under the auspices of the late venerable Granville Sharp, Esq. for the defence and support of the Protestant Religion, and the British Constitution, as established at the glorious Revolution, 1688,) held at the London Tavern, April 17, 1819, Stephen Cattley, Esq. in the chair, fourteen excellent Resolutions were entered into, declaring their disapprobation of what is *falsely* called Catholic Emancipation, but which ought rather to be called the Conferring of Political Power, —the power of undermining, if not overturning, the Constitution of these realms and the Protestant succession, and of undermining, and perhaps eventually destroying our civil and religious liberties, and rekindling the flames of Smithfield; and also exhibiting the reasons upon which their disapprobation of the conferring of such power is founded, for which we must refer our readers to the printed Resolutions.

ASSOCIATIONS

WILL BE HELD:

May 5. Shropshire, Oswestry.
6. Bedfordshire, Rushden.
19. Buckinghamshire, Gold Hill.
June 1. Kent and Sussex, Tenterden; Northern, Hamsterley; Oxfordshire, Bourton-on-the-Water.
2. Norfolk, Wymondham; Welsh s. e. Newtown; Welch w. Carmarthen. Western, Weymouth.
3. Northamptonshire, Dunstable.

WILTS AND SOMERSET.

At the twenty-sixth meeting of the Wilts and Somerset Association, at Warminster, April 14, were engaged,—Rev. Messrs. Saunders, Winter, Minch, Edminson, Roberts, Dyer of Frome, and Flower. The next Association to be at Trowbridge, September 29, 1819.

NEW CHAPELS OPENED.

CHITTERN.

On February 10, 1819, a place of worship was opened in the Baptist connexion, at Chittern, a village on Salisbury Plain, five miles from Shrewton. At the latter place, the gospel has been preached more than twenty years; and from thence a pious inhabitant removed to Chittern, and opened a house for *stated* preaching: it had been only occasional before. This effort succeeded under the blessing of him who alone can make sinners wise unto salvation. Several were baptized, and formed into a church; the little dwelling in which the worship had been conducted for years, became crowded with attentive hearers, and at last would contain no more. The kind assistance of friends has at length provided them with a place of worship, by the purchase of a cottage-house, set apart and made convenient for a house of prayer; at the opening of which, Mr. Saffery of Salisbury, preached in the morning, from Acts xiv. 7; Mr. Philips of Westbury Leigh, in the afternoon, from 2 Chron. vi. 41; and Mr. Edminson of Bratton, in the evening, from Psalm xxii. 27. The devotional parts of the services were conducted by Messrs. Roberts, Saffery, Waters, Mitchel, Philips, and Edminson.

ST. ALBANS.

The Baptist meeting-house at St. Albans, after enlargement, was re-opened April 14. Preachers: the Rev. Messrs. Pritchard and Upton. Mr. Serjeant will be ordained May 19, when it is expected Messrs. Pritchard, Upton, Ivimey, Chin, Geard, &c. will be engaged.

SOMERSHAM, HUNTINGDONSHIRE.

In March, 1813, a new meeting-house was opened in this populous village,* in connexion with the Baptist church at Bluntisham, under the pastoral care of Mr. Coxe Feary, until October last, when it appearing that the infirmities of this excellent man were not likely to be so far removed as to allow him again to engage in active life, twelve members, residing in Somersham, requested their dismission, to form a separate church, which was acceded to by the church at Bluntisham; and, March 10, 1819, Mr. Joseph Belcher, a member of the church in Newhall-street, Birmingham, was ordained to the pastoral office over them. Reading of the scriptures and prayer, Rev. Mr. Shepherd. Introductory address, Rev. Mr. Manning. Ordination prayer, Rev. Mr. Howlett. Charge, Galatians i. 10, Rev. Mr. Green, late of Dereham, co-pastor with Mr. Feary. Address to the people, 1 Thess. iii. 8, Rev. Mr. Ragsdell.

ORDINATION.

CARLTON-LE-MOORLAND, NOTTINGHAMSHIRE.

Rev. W. H. Newman, Sept. 15, 1818.—Reading of the scriptures and prayer, Rev. Mr. Coles. Introductory address, Rev. Mr. Perkins, Newark. Ordination prayer and charge, 2 Cor. iv. 2, Rev. John Jarman, Nottingham. Address to the church, Psalm cxviii. 25, Rev. W. Nichols, Collingham. Previously to Mr. Newman's stated labours, the interest was very low. Though the doors were kept open, yet, preaching not being constant, the attendance was small and irregular, and little attention was excited to religion; but, by the Divine blessing upon his exertions, the prospect is now very pleasing.

NOTICES.

LONDON ITINERANT SOCIETY.

The Anniversary of the *London Itinerant Society*, extending ten miles round London, will be held at the City of London Tavern, May 11. Breakfast will commence at six.

* See Baptist Magazine, 1813, page 221.

PORT OF LONDON SOCIETY.

The Anniversary of this Society will be held at the City of London Tavern, May 10, at six in the afternoon. Sermons on the following day at the Floating Chapel, by the Rev. Messrs. Leitchild and Cox, at eleven and three.

ABERGAVENNY EDUCATION SOCIETY.

The Annual Meeting of this Society will be held May 26. The Rev. J. Ivimey is expected to preach. Donations and subscriptions in aid of this Institution are requested.

SOCIETY FOR RELIEF OF AGED AND INFIRM BAPTIST MINISTERS.

The Annual Meeting will be June 18, at noon, Baptist Meeting, Somerset-street, Bath. Beneficiary members, annual subscribers, and congregations, are respectfully requested to pay their subscriptions to a Committee member, and the Committee members to the Rev. J. P. Porter, Bath, the Secretary. Ministers are also requested to make an annual collection, either public or private. This will make an immediate accession to the comfort of the aged and infirm ministers, as one-half of the sums thus collected will be immediately divided among them. Applications for relief MUST be in the hands of the Secretary on or before May 18. Claimants retaining the pastoral office must also send a certificate from their church, that they retain that office, (notwithstanding their claim on this Society,) with the consent of the majority of the members present at a church meeting, publicly convened for the express purpose of giving such certificate.

RECENT DEATHS.

REV. THOMAS LADSON.

Died, March 6, 1819, the Rev T. Ladson of Needingworth, aged 88, upwards of 58 years pastor of the Baptist church in that village. He spoke with great animation, for above an hour, displaying an amazing strength of memory, at the formation of a Bible Association, on the 26th of January last.

REV. ELISHA SMITH.

Died, March 29, 1819, at Blockley, Worcestershire, the Rev. E. Smith, aged 64, who had faithfully discharged the duties of the ministerial and pastoral office at Campden and Blockley, during thirty-nine years. A Memoir will be given in a future number.

CAUTION.

We advise our readers, before they subscribe to a Case, purporting to come from the Baptist church at High Wycombe, to be well satisfied of the *truth* of its statements; and for that purpose to apply for information to the ministers, or other respectable individuals, of either denomination, who *reside* in that town or neighbourhood.

Poetry.

THE PILGRIM.—*(Inscribed to a Friend.)*

Far, far from home, expos'd to storms,
And dangers in a thousand forms,
A pilgrim here I mourn;
This world presents no charms to me;
Its splendid pomp and boasted glee
Alike I hold in scorn.

The world! what but a sea of care?
I turn to heaven, my world is there,
Yonder my Jesus reigns:
There every mouth is fill'd with songs,
And every harp the note prolongs,
Wide o'er the tranquil plains.

Blest Jesus!—Thou hast led the way
To realms of ever-during day,
Through hosts of hellish foes;
Nor can the roaring lion harm
Those who on thine Almighty arm
With confidence repose.

His fiercest fury he may pour,
The fainting pilgrim to devour,
Walking the narrow way;
But all in vain: of Judah's tribe,
The lion strong can circumscribe
Proud Satan's boasted sway.

The road to heav'n is strewed with flowers,
And well supplied with fragrant bowers,
That yield a cooling shade;
There may the way-worn pilgrims taste
The joys of heaven, a rich repast;—
Joys that can never fade.

O little flock, why should you fear?
In every danger Christ is near;
He guides you with his eye:
He'll bring you to the limpid fountains,
That issue from the heavenly mountains,
Above yon upper sky.

There you'll forget your every sorrow,
Nor look with terror for to-morrow,
As in this mournful scene;
Nocturnal times shall then have flown,
Far from the lustre of God's throne;
Perpetual day serene!

SIGMA.

Irish Chronicle.

Extracts from the Rev. Isaac M'Carthy's Journal, dated

February 13, 1819.

DEAR BROTHER,

This day I rode about seventeen miles, and preached at Mr. S.'s, at seven o'clock in the evening. The congregation was, as usual, large and attentive. I preached at Banlay on Lord's-day the 14th instant, and at Renaughmore in the evening, and afterwards administered the Lord's-supper to the members: all found it good to wait upon the Lord.

Monday, 15.—Proceeded to Banlay, to inspect P. C.'s school. There were 111 children present, of whom 43 repeated from one to seven chapters in the New Testament each. The total number of chapters committed to memory by these children, from the 4th of January to the 15th of February, was one hundred. Then returned to Renaughmore, and inspected Mrs. C.'s school, in which there are eleven repetitioners. Two children repeated 1 chapter each; one repeated 4; one 5; one 6; one 7; one 9; one 10; and three 11 chapters each. These children have committed to memory 76 chapters, from the 4th of January to the 15th of February. I continued in the schools from ten o'clock A. M. until after the candles were lighted, and then proceeded to Mr. S.'s, and preached to an attentive auditory.

Tuesday, 16.—Returned to Dunnoughmore, about 17 miles, and preached in the evening.—Thursday, 18. Advanced to Eglish, and preached. I preached also on Friday evening, and on both occasions had many to hear, more than half of whom were Catholics. They all behaved with the utmost decorum.—Lord's-day, 21. I preached at Ferbane, and administered the Lord's-supper to the members. After dinner, Mr. B. and I rode eight miles to Ballycumber, but much against the feelings of flesh and blood, as the day was most inclement; nevertheless we were more than recompensed, as the place was crowded, and the attention of the people to the word greater than usual. O how very different was this night to that in which I was obliged to reprove them for their indecorous conduct!

Monday, 22.—I inspected Mrs. H.'s school at C. and found about 40 children present; the number having been reduced through the influence of the priests. Of these children, seven are repeaters; of whom two repeated 26 chapters each; one child repeated 9 chapters; three 6 chapters each, and one repeated 4 chapters: thus 61 chapters were repeated this day by seven children only. These were committed to memory from January 11 to February 22.

Tuesday, 23.—I preached at Athlone, and found all things to my mind. In the evening I addressed an attentive congregation.

Wednesday, 24.—I proceeded to Ballymahen, in the county of Longford. This is my first visit to this port. I was invited hither by M. B. a person I made mention of in my Journal about two years ago. He has, to the present moment, adorned the doctrine of God his Saviour. He informs me there are nearly 100 persons disposed to hear, several of whom come the distance of four miles. I appointed a day for revisiting this place, and from hence intend proceeding to the town of Longford, where I expect many to hear the word.

Saturday, 27.—Proceeded to Rahue, and preached in the school-room to about 50 very attentive hearers. My labours are not in vain in the Lord there, as several persons have been favoured with a spirit of prayer, and meet as often as they can, to present their supplications to the Lord, which is an unusual thing in that neighbourhood.

Lord's-day, 28.—I preached in the meeting-house in the forenoon, and the school-room in the evening. My congregations were large, and they are increasing through my station.

Monday, March 1.—I inspected Mrs. S.'s school: I must say she has done every justice to the children. It would almost inspire some of our English friends with rapture to hear some of the children, not having one shilling's worth of clothes to screen them from the inclemency of the weather, repeat 22 chapters in the New Testament, without missing one word. Among the repeaters two children repeated 2 chapters each.

Wednesday, 3, and Thursday, 4.—I inspected the school at K——. This school, although recently formed, is going on remarkably well. There were 32 children, 16 of whom were repeaters. Mrs. B. superintends it in my absence. The remainder of the week was spent in lecturing in private families, and on Saturday I returned to Rahue.—Lord's-day, 7, proceeded to Ballycumber, about 16 miles, and preached to a large and respectable congregation. I have a strong hope that much good will be done in the name of the Lord in that neighbourhood, and you must remember from my accounts how much it stood in need of it. I then proceeded to Ferbane, eight miles, and preached at six o'clock to a crowded congregation.

Monday, 8.—I inspected Mrs. G.'s school. I am sorry to inform you that the priest has prevented several children from attending this school; nevertheless I believe it will soon revive, as the parents must soon see their interest in having their children educated. Three of these children repeated 6 chapters each, one child repeated 4 chapters, and two repeated 26 each. Then went to Banaghu for the first time. I gave publicity to my intention of preaching, and in the space of an hour I preached to about 100 hearers, who received the word with apparent gladness. The inquiry of almost all present was: When will you return to dispense to us the bread of life? This is a place where the exertions of missionaries are wanted indeed. But two years ago, a few religious people visited it to proclaim the free salvation of Jesus; but they were driven from the town, and the mercy of God alone preserved them from the hands of unreasonable and cruel men.

Lord's-day, 14th inst.—I preached at eight o'clock in the morning at Maryborough, and had a profitable time. In the afternoon we had a meeting for reading the scriptures and prayer; many people attended. We then proceeded to the prison, and had a most solemn time while conversing with a prisoner about the state of his soul. This visit afforded him much pleasure. In the evening I preached in the meeting-house: the place was very crowded.—Monday, 15. Returned to the prison, and when at the iron gate, the prisoner accosted me, saying, "These are precious words, Sir;" reading those animating words of the apostle Paul, Rom. viii. 36, &c. I read several portions of scripture to him, and explained them. He seemed much affected, and prayed that God, for the Redeemer's sake, would have mercy on him.

Extract of a Letter from R. M. a Reader of the Irish Scriptures, dated March 8, 1819.

I RETURNED from Erris, having met with no opposition. A poor papist travelled many miles on the Erris mountains with me, telling me a fabulous story respecting the birth and sufferings of Jesus, &c. and assuring me he believed what he said. I began with the birth and sufferings of our blessed Lord, and explained the gospel to his satisfaction. "Well," said he, "I am convinced of my error, and also of the blindness of my clergy. I should think myself happy if I had often a conversation with you." During my journey, I lodged with a Mr. D. in whom I found a great change. He was formerly one of the most bigoted in Erris. One of our teachers also told me that he must decline Popery, for he had many doubts respecting it.

In a little cottage, at the foot of a mountain, where there were four men and five women, I read much of the Irish Testament, which affected them very much. They requested I would call on my return, and whenever I might go that way. "Oh," said one, "we have been long in the habit of hearing our priests, but never heard any thing about the sufferings of our blessed Lord."

From an Irish Sabbath Reader.

C——, March 15, 1819.

I OBSERVED one man among others, to whom I was reading, who appeared very intent upon obtaining spiritual knowledge, and requested that I would explain what I read to him. He remarked, that though he could read English very well, he never had a desire for reading the scriptures until he heard them read and explained in the native language. He applied to me for an English Testament, but I had not any to give him. I told him I would procure him one in a while hence. But he would not wait for that, and went to Sligo, about three weeks ago, and purchased one. He tells me he thinks it the greatest treasure that he ever possessed: that it is sweet and pleasant to him, because it holds forth a Saviour to him, which he now feels his need of. He desired me to go and read to his parents, who live a little way from this town. I have done so the two last Sabbaths, and endeavoured to explain to them the substance of the Christian religion, as preached by Christ and his apostles; they seemed to receive the word joyfully, and requested that I would read often for them,

and teach their son to read the Irish Testament, which I promised, if I was spared, I would do. I hope the word of God has free course there.

Extract of a Letter from P. B. a Reader of the Irish Scriptures.

March, 1819.

In the course of this month I have been reading and explaining the word of life, with great success. On the 2d I read and explained to P. W. who paid the greatest attention, and staid with me the whole day; and like the eunuch, went on his way rejoicing, when he heard that Jesus Christ made an end of sin, and brought in an everlasting righteousness. He requested me to give him an Irish Testament, which I did, and he is now reading it to others. I read and explained in the house of P. B. in the audience of many. The Lord is fulfilling that glorious saying, that he will make them willing in the day of his power. Blessed be his holy name. I was at the house of J. B. a few days ago, where I remained that night, reading and explaining the word of life, endeavouring to direct their attention to that fountain, that was opened for to wash away sin. I had many hearers, who thanked God several times, that they were not now employed in every wickedness, as they had been during the winter nights. One of our teachers, with whom I often have an opportunity of conversing on the things of God, is very useful to his neighbours, especially to his father's family, in reading and explaining the word of life to them. Although he has not yet made an open profession, he is weaned from the superstition of Popery, and often thanks God for his kindness, in sparing him, who so deserved punishment.

There are a forge and a mill near where I live, where I have the opportunity of meeting with a great many people. I make it my business to visit these places often, reading and conversing with the people about the one thing needful. I meet with no opposition, but have every prospect of doing good.

Extract of a Letter from the Rev. W. Thomas, dated

Adare, March 19, 1819.

From the flourishing state of the congregation and Sunday-school, I consider it prudent to confine my attention more here. I therefore preach here once on a Lord's-day, and twice in the week nights, besides my itinerant labours. They were destitute of the gospel, but now manifest a great desire to attend. The rapid progress of the children in the Sunday-school is astonishing to many. There are 60 children, 35 of whom can repeat from 1 to 12 chapters of the gospel by John, since December 20, who never heard a verse of scripture before.

Extract of a Letter from W. M. a Reader of the Irish Scriptures, dated

Eusky, March 19, 1819.

I have, at different times, hinted, that several persons have died without the ointment.* An instance has again occurred of two old men, brothers, who had lived under the influence of superstition, the eldest of whom hearing the Irish Testament, and my conversation, when opportunity offered, died without the benefit of the clergy, that is, without the ointment. A few days ago the other took his last sickness. I visited him four days before his death. He was composed, and prayed earnestly for me, and died without the ointment. Various are the means, and these, (as I see,) often very simple, the Lord employs in finding a lost sheep. A woman, 80 years of age, came to my daughter, greatly spent. "Mary," said I, "you and I must shortly depart this life. Have you any money laid up to purchase your salvation?" "O," said she, "the holy oil can never get on my brow; for I have only three halfpence." "And what will you do?" said I. "Ministers and good people," answered she, "are doing many good things; I hope the priest will do it gratis." Said I, "You know, Mary, very well, he will not." She said, "It is true." "Now, Mary," said I, "I would show you the way to heaven without money, and without price, and a sure way, and a way that none ever missed, who took that way." "O," said she, "that is what I want." I read and spoke to her a long time. She both wept and rejoiced, and though she had never heard the gospel before, it surprised me how clearly she comprehended the plan of salvation. "Now," said she, "this is the only happy day of my long life, for neither money, priest, nor ointment, gives me trouble." I showed her the consolation of those who die in the Lord. "Then," said she, "the only request I now make is, that you will attend me at death, to read to me." I promised I would.

There is scarcely a day passes but something interesting occurs.

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* Extreme unction.

Extract of a Letter from the Rev. R. Dunlop, dated

Athlone, March 22, 1819.

Since I wrote last, I have visited several families, and expounded, where I had not been heretofore, both in this town and its vicinity. In several of these the time is filled up in searching the scriptures, and in prayer. There seems to be an increasing desire manifested by many to hear the word of God, and to visit the throne of his grace.

In the school, at Athlone, composed of 75 children, there are 32 who have committed to memory 470 chapters of the holy scriptures.

Extract of a Letter from the Rev. T. C. Keen, dated

Newry, March 26, 1819.

We have had one person added to our little society in Newry, since I wrote last. The Sunday-school is doing very well, and those children who, through want of clothes, &c. were unable to attend during the winter months, now begin to return to school. I hope soon to resume the week evening catechetical exercises with the eldest of the children, which we were obliged to decline through the winter.

Our congregation continues much as usual. It has been very encouraging the whole of the winter.

Extract of a Letter from a Gentleman resident in Ireland, who feels a lively interest in the Society's operations.

April 3, 1819.

It affords me very great satisfaction to be able now to vouch to you the continuance of improvement made by the scholars in the several schools of Scariff and Maynoe, as also in the female school at Scariff. I also feel a like pleasure in reporting to you the Irish master's great attention; and that, hereafter, I imagine his exertions will be crowned with success, as the public devote a great attention to hearing him read, and gladly learn from him. Feeling, as I do now, how much benefit one or two other readers would be to the adjacent parishioners, from their great anxiety to get this man to go to their houses, I beg leave to say, I strongly recommend two more to be appointed, as also a female teacher in Maynoe parish.

DONATIONS AND SUBSCRIPTIONS.

	£	s.
Mission House	1	0
Alie-street Female Auxiliary Society, by the Rev. W. Shenston	10	0
Female Auxiliary Society, Alie-street, by the Rev. W. Shenston	5	0
Goswell-street Baptist Auxiliary Society, by Mr. Cox, Treasurer, and Mr. Joyce, Secretary	7	0
R. B. Camber, Esq. (4th Donation)	10	0
North End, Crayford, by Mrs. Smith, for Native Schools	8	0
George Thomas, Esq. Bristol, *for Schools*, by S. Jackson, Esq.	2	0
The Church at Northampton, by the Rev. Mr. Blundell	10	0
Z. by the Rev. Mr. Saffery, (Annl.)	25	0
Female Society at Seven Oaks, by Mr. R. Comfort	10	0
John Gurney, Esq. (a Donation)	10	10
C. Angus, Esq. Newcastle, by Mrs. Burls	5	0
A Friend, by Mr. Haddon	1	0
H. Goring, Esq. (a Donation)	10	10
Mr. S. Steane, (Subscription)	1	1
Mr. Paul Hickes, (Ditto)	1	1
John Deakins, Esq. Birmingham	20	0
Ditto, ditto, (his Annual Subscription)	2	2
Thomas Key, Esq. Water Fulford	50	0

The committee are happy to remark, that the Rev. Messrs. Fisher and Draper arrived at Edinburgh on the 8th instant; and, from a letter received from the former, dated the 14th instant, they learn, with gratitude, that, through the liberality of the friends of Ireland, in that city, they had already collected £140.

SAFFRON HILL.

Among the numerous meetings lately held, we have noticed, with no small pleasure, the second annual meeting of the Saffron Hill Irish Free School Society. The boys are taught to read the Bible, and no other book; besides which the girls are taught to sew, and to make up clothes for themselves and the boys, furnished by the subscribers, and particularly by the ladies. We hope that the various attempts now making in favour of our brethren, the Irish, will meet with increasing encouragement, and we pray that they may be crowned with the divine blessing.

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Messrs. Lawson, Eustace Carey, Yates, &c. to the Committee, dated

Calcutta, Oct. 19, 1818.

Beloved Brethren—Three months having elapsed since we had last the pleasure of addressing you, it becomes again our duty to inform you of our circumstances and prospects. We should be happy to communicate intelligence which would gladden your hearts, and call forth your solemn thanksgivings to God for the success granted us; but we have at present rather to solicit your sympathy and prayers. In the absence of any remarkable success, however, we are persuaded it will satisfy you to know that we are not inattentive to the great object for which we were sent into this country—but that, as we are daily becoming more qualified by our progress in the language, &c. so we hope that we are more desirous than ever to pursue it.

In the English department we have much to mourn over, and difficulties to encounter, too numerous to be detailed in a communication of this kind; yet, amidst all, there are several encouraging circumstances which may be briefly noticed. We have baptized a person named Gasper, who lives at a village opposite Calcutta, on the other side of the river. He seems to be truly pious, and hearty in his endeavours to promote the cause of the Redeemer. Several of our members live in the same village, among whom are two or three blind men, who are very zealous Christians, and also some enquirers: these have been very earnest in expressing their wishes that they might be blessed with a little place of worship in their own village, as they cannot afford to cross the river very often to worship with us. Last sabbath-day was baptized Joseph Dodge, an American sailor, who seems to have been brought from his evil courses, to a deep sense of his sin and danger, while on his passage to this place, in a merchant vessel from New York. The supercargo of the ship, when he arrived, called on brother L. to mention the case of this poor sailor, and assured brother L. that he had been very wonderfully changed. He was introduced to several of our friends, and after three months he came before the church, and was unanimously received for baptism. He seems to be truly meek and humble. The prayer meetings are much the same; many strangers continue to assemble with us. At the fort a considerable revival seems to have been experienced amongst the soldiers. After the departure of the 59th regiment for Ceylon, we had scarcely any left to preach to; but the Bengal European regiment soon arriving from Berhampore, the few who served God in the regiment obtained permission to worship in the place before occupied by the brethren of the 59th. Thus our fears were disappointed, and we continued our exercises in the fort as usual; and from very small beginnings, such an attention to the word of life was excited, that our congregation has rapidly increased to 200 persons; and we cannot but hope that some serious impressions have been wrought on the minds of the new hearers.

At Baligunj (a place so called in the vicinity of Calcutta) are a few brethren from the church at Cawnpore, who have been received, by letters of dismission, into the church at the Lal Bazar Chapel. Occasionally they have been visited at Baligunj, where they have called together a few, to whom has been preached the glad news of the kingdom. We cannot forbear also just to mention the case of a poor soldier, now in gaol, waiting with awful suspense his trial, in which it is fully expected he will be cast for death, on account of a murder committed while in a state of drunkenness. Brother L. has visited him several times, and much might be said respecting him, if it were prudent; let it suffice to say,

he appears to have experienced that great change which alone can prepare him to launch into eternity with the humble hope of salvation.

As it respects our *native work*, we informed you in our last that we had at that time built two places for Bengalee worship, in different parts of the city called Entally and Molungah. The house at Entally has but a small attendance, as in this direction the population is small, scattered, and generally of a low description. We are sometimes a quarter of an hour in collecting a congregation; though frequently after we have been long in collecting them, they have, towards the last, amounted to fifty or sixty, and have shewn a greater degree of attention than we could have anticipated. The Molungah house, which is larger, continues to be well attended. Here we have seldom any but Hindoos. The congregation sometimes exceeds one hundred, and they are in general very serious. Since we last wrote to you, we have likewise opened a third place for Bengalee worship, in a part of the city called Kalingah. This is about twice the size of either of the former. The attendance has been sometimes very numerous, and the attention frequently encouraging; but owing to its being nearer to the European population, and its being a great thoroughfare, the people are often unsettled. The congregation, too, often consists of a great proportion of Mussulmans, whose attention is not so easily retained as that of the Bengalees, owing, perhaps, to two reasons; first, they do not, especially the servants, understand so well the Bengalee language; and secondly, they are generally possessed of a greater degree of assurance, and are therefore much less patient in bearing any thing opposed to their modes of thinking.

We shall, as soon as possible, increase our number of places of worship; but we have lately been able to obtain so little assistance in native preaching, that worship five times a week, in these places, together with our other engagements, has been nearly equal to our strength. We generally begin by singing a hymn; then read or engage in prayer; one person then addresses the congregation; we then sing another hymn; a second speaks; and after closing in prayer, we distribute tracts, and answer enquiries, when any are made. We had anticipated going out upon an itineracy, during the next cold season, but our native brother, Seeboo, of Cutwa, not being able to accompany us, as we had hoped, and owing to our limited strength at present in the Bengalee department, we are obliged to defer it, and have instituted instead of it a weekly itineracy for ten or twenty miles round the neighbourhood, which we intend taking alternately. As the rains have now terminated for the season, we intend to commence in a few days. In our worship we meet with little or no interruption, whether in our regular places of worship, or in the open air. What we have most to lament, is that universal levity of character, and that total deficiency of principles and ideas, upon all moral and divine subjects, which render the natives fatally indisposed to think or speak with the least solemnity upon the most awful and momentous concerns. Sometimes out of 50 or 100 people, there are many whom, if you might judge from appearances, you would conceive to be engaged in solemn reflection; but all in an instant some of them will toss up their heads, turn it off with a sneer, or a jest, start from the place, and take with them ten or fifteen others; yet the work is in the Lord's hands—he has promised to succeed it, though attempted by the feeblest instruments. We therefore hope and pray we may see in due time deep and permanent impressions made upon the minds of the heathen, and churches formed amongst them. We think we informed you in our last communication of a poor blind man, by the name of Gonesh, who first heard the word of God in the Bengalee meeting-house, in Molungah. Previous to this, he was living in a state of adultery. Since that period he has been lawfully married, and both he and his wife are, we trust, seriously seeking salvation. A Bengalee of some respectability, hearing the gospel at this place, was very desirous of obtaining a New Testament, which we gave him. In a few days after he came to our house and begged another for one of his friends. He likewise took away an assortment of tracts, and expressed himself convinced of the truth and importance of all he had read. In about a fortnight he came again, and informed us that five or six more, all residing in a village, a few miles from Calcutta, one of whom was a brahmin, and another a moonshee, were quite convinced of the truth of Christianity, and willing to come amongst us. We requested him to return home and bring them all to us; or, if it was more agreeable, two of us would go and converse with them. He preferred the former, and left us with the fairest professions; but we are sorry to say, we have heard no more of him or his friends. The above is an instance

of the trials to which, as missionaries, we are exposed, and which demand, dear brethren, your affectionate sympathy and prayers.

On the other side of the river there are several of whom we hope well—one especially, named Paunchoo, nephew to our esteemed brother, Sebukram. He is very earnest and intelligent. He was also living in illicit intercourse, but is since married. There are two other persons who have lately given us hope—a brahmin and a kayastha—though they both, we regret to say, appear to hesitate at the thought of giving up all for Christ. One of them is now employed in the printing office, under Brother Pearce.

We have four tracts in Bengalee, now ready for the press—a memoir of Futick, a native Christian, and "Poor Joseph," both translated by Brother Lawson. The first is printing, and is to be accompanied by two wood-cuts, by Brother Lawson. We have found embellishments of this nature, cut by him, and inserted in tracts lately printed at Serampore, excite great attention among the natives. The third is a memoir of Krishna-Presaud, the first converted brahmin, translated by Brother Pearce; and the fourth by Brother E. Carey, is the first of a series of tracts to be written upon the Evidences, the Doctrines, and Duties of Christianity, and consists of remarks on the importance and necessity of an immediate revelation from God. The work is to be printed at the expense of our Auxiliary Society; the funds of which, we are happy to say, though not large, appear pretty steady. We have lately printed, at its expense, 3000 copies of a few select hymns, generally sung in our Bengalee worship.

CUTWA.

THE following accounts have been forwarded to Serampore by Mr. Hart, lately stationed at Shiooree, a village in this district.

Jan. 17, 1818.

Brother Carey and myself, agreeably to my last letter, left Cutwa for Beerbhoom on Monday morning the 5th instant. We proceeded to Doobraj-poora, (a place six miles distant from my present residence,) where three or four of the native brethren with their wives reside. From hence, having visited another of our brethren, who lives at Lukshmeepoora, we proceeded to Lakra-koonda. We spent the Saturday night with a person of the name of Krishna Rose, who, I understand, has abandoned his cast, and is become an "almost Christian." I believe his circumstances are affluent. Early on Sabbath morning we set off for a place at some distance, called Bhoori, where we met several of the brethren. At this place we spent the Sabbath, where in the evening a church-meeting was held, and one was excluded, one suspended, but three, after the usual investigation, were approved of as fit subjects for baptism. The ordinance was accordingly administered in a tank, in front of a large body of natives. At eight o'clock we sat down, and twenty-four more with us, to commemorate the dying love of the Saviour; the evening was peculiarly solemn. Early on Monday morning we left Bhoori, for the great fair, where we arrived in the afternoon. The next morning, before sun-rise, we went amongst the crowd, when Brother Carey, with a native brother, took one route, and myself, with two others, took another, and after reading and distributing many tracts, &c. we, at a late hour, retired for breakfast under a large banyan tree, under which we slept Tuesday and Wednesday nights. After breakfast we went again amongst the crowd, and after conversing with them for near four hours, we distributed a very large number of tracts and gospels. At the close of the fair we met with an inquirer, by profession a viragee, who accompanied one of the brethren to his house, to obtain instruction. At Doobrajpoora Brother C. married Kangalee's son. Our labour at the fair being over, we returned to Shiooree, where Brother Carey left me for Cutwa. Four have been added to the church there by baptism, and three where I am. I regret that these converts are scattered, but hope, as soon as my house is ready, to have them all near me. I must now trouble you for some Bengalee Bibles, and several hundred tracts, which I shall want for distribution at the ensuing fair.

Feb. 21, 1818.

As the little congregation here has been strengthened by the addition of Kangalee from Cutwa, I hope to be enabled to go on with more courage. The Hindoos of this place hear the word of life with much attention. On my arrival, some of the respectable brahmuns expressed a wish for some tracts in Bengalee. As the small number of tracts has been kept in reserve for the ensu-

ing great fair at Vuguleshwura, I was not able to supply them. I hope you will furnish me as soon as possible with a large number. There are markets every day in the week round Sioooree, distant six, eight, and nine miles, which I shall as often as possible visit. On the 1st or 2d of March I hope to set off for Vuguleshwura. *Since I wrote you last, I have had some conversation with the magistrate respecting the native brethren here. I am happy to say, that the account he has given me of them, is in all points consistent with their being "Christians indeed."* I have obtained his permission to address the three hundred prisoners in the large gaol, who are exempted from working on the Sabbath.

Under date of Jan. 19, Mr. W. Carey thus writes to his father:—

VERY DEAR FATHER,

Yesterday I returned from Beerbhoom, after an absence of thirteen days. You have no doubt heard that I had the pleasure of baptizing four persons before I set off on my excursion. I am very happy now to inform you that I also had the pleasure of baptizing three others at Beerbhoom, making seven added to the church this year. I went to the fair and had a day's good work. One person, after hearing of Christ and his love to sinners, has left the fair, and has joined the native brethren; he seems to be an intelligent person, and is warm in his inquiries after the truth; I hope that three or four others will soon join the standard of the blessed Cross. I left Mr. and Mrs Hart at Shiooree, and hope he will soon get his house ready at Doobrajpoora. I have hopes now that this distant part of the church will be looked after and taken care of.

JESSORE.

THE journals of our brother Thomas and his native assistants, though they contain nothing particularly worthy of insertion, furnish the most satisfactory accounts of their constant labours among the natives. Many appear to call at their houses for instruction, and still more are every day addressed in the streets, or markets, or the gaol, in the course of their labours. Tracts and portions of the scripture in Hindee and Bengalee too are gladly received.

CHITTAGONG.

IT is pleasing to find that the residents at this bereaved station have not been left altogether destitute of religious instruction. The following note was addressed to Mr. Ward, in February, from Domingo Reveiro, a young man who had been baptized by Mr. De Bruyn, soon after his settlement there.

SINCE the death of Mr. De Bruyn, pitying the destitute condition of the Mugs and Bengalees in this place, I have frequently conversed with the natives, and distributed about one hundred and eighty Burman, and two hundred Bengalee and Hindoost'hanee books. If you would be kind enough to send some more books and tracts in these three languages, you will much oblige me.

BENARES.

Extracts from Brother Smith's Journal.

Jan. 2.—Some brahmuns called, who gladly heard the gospel, and said, "These words are very interesting, and are sure to prosper." 4th, Lord's-day. Preached at Sicrole, and on our return went to the King's garden, where I collected about twelve persons who listened with much attention. Proceeded to Fautmaun, and preached to some Musulmans, who appeared very attentive. From thence went to the Taree-Neem's lane, and conversed with several Shiks, who wondered to see the Testament in the Gooroomookhee character; after hearing the word, they gladly accepted three Punjabee gospels printed in that character. Two brahmuns called in the evening for religious instruction. 5th. Went to Ramghat and delivered the word to a few brahmuns. From thence went to Munkunka ghat, where a brahmun called us, and collected a number of brahmuns to hear the gospel, to whom I read and expounded a tract, with which many appeared affected. Went out in the afternoon and conversed with several attentive Hindoos at Banee-Ram's lane, and gave away five copies of Punjabee gospels. After sun-set, brother Thompson called on his way to Agra. 6th. This morning called on brother T. and went

with him to see a respectable brahmun, with whom brother T. had a good deal of conversation. In the afternoon, brother T. left this for Delhi. Went out to Banee-Ram's lane, where brother Shiva-Chundra made known the gospel to about thirty persons, and gave away five Hindoost'hanee gospels. 8th. Several persons called, who listened to the word with much attention, and gladly accepted a copy of the Sungskrita New Testament. 9th. A brahmun invited brethren Shiva-Chundra and Lukshmuna to dinner; accordingly they went, and had a long conversation respecting the cast and the gospel, with which the brahmuns appeared much pleased, and said, "You have done very right; you are released from the law, and in time the world will turn and be one cast to serve God." Several persons called for instruction. 10th. Preached at Ram-ghat lane to several attentive people. Twelve Musulmans called, to whom I explained the word, and gave them some books in Persian, which they thankfully received. 15th. Went to Raj-ghat, where I collected about forty people, who listened to the gospel with much attention. On our returning, a brahmun on hearing the word of life appeared much affected, and said, "I will leave all my friends, &c. to be instructed in the knowledge of Christ." He followed us to our house and threw away his god of stone, which he had been used to worship. 16th. Collected a large congregation at Meer-ghat, who listened to the word with much attention; and some persons promised to call at my house. Three Hindoos called, who after hearing the word, received some gospels in Hindee. 24th. In the evening we held a church-meeting, and received three persons, Mrs M. Miss S. and Miss R. 25th, Lord's-day. Preached at Sicrole. From thence went to the river-side, where a crowd of people were assembled; to whom I gave an exhortation, and afterwards went down into the water and baptized the three persons mentioned above. In the afternoon I administered the Lord's-supper at home, when about forty persons were present.

The following letter, addressed to Mr. Smith by a friend in the army, is inserted as a specimen of the spirit which animates the Christian soldiers, of whom so many have recently been reclaimed from a life of awful profaneness and guilt, to the service of God.

Camp, Jubbul-poora, Jan. 7, 1818.

MY DEAR BROTHER,

Your kind and welcome letter I received on the 5th instant, and its contents caused me to rejoice. I have daily fresh reason for thankfulness and gratitude to God; for he has covered my head in the day of battle, and delivered me from the power of the heathen. On the 19th of the last month we engaged the enemy on the plain at this place, and the Lord gave us the victory. We took four pieces of cannon on the field, besides ammunition, and several stands of colours. We then continued our march till we were within seven days' march of Nagpore, when we received orders again to return to this place, where we have been since the 1st instant. Jubbul-poora is a fine small town, with the fort in the centre: it has a large population. O that the Lord would stir up some of his servants to visit this part of the country, to give the people an offer of salvation —for all here is darkness and the shadow of death. I trust the time will shortly come when a light will spring up amongst them. The grace of our Lord Jesus Christ rest and abide with you now and evermore.

I remain, &c.

J. JOHNSTONE.

SURAT.

OUR readers are aware that Carapeit Chator Aratoon has visited Serampore, and that he resolved to return to his station by land; although the hostilities then carried on in the north of India rendered the attempt very hazardous. The following letters were received from him, while on his journey homeward.

Agra, Jan. 30, 1818.

ON the morning of the 27th of November, I arrived at Benares, (the Babylon of India.) As soon as I had landed, I inquired for the house of our brother Smith, to which I was immediately directed by the by-standers. They assured me that he passed there twice every day on his way to Ram-ghat to preach and distribute tracts, and that many people attended his discourses. Assisted by a youth with whom the by-standers furnished me as my guide, I soon reached his house, and found him and his family

well. After morning-prayer, brother Smith took me to the house of two Hindoos, whom he often visits. After a short conversation we left them, and returned home. Brother Smith has several persons who frequently visit him. On November 30, being the Lord's-day, we went to Sirole, and after morning worship there with some military friends, we came back, accompanied by several people, to the river-side, where, after singing hymns, and a solemn supplication, I addressed a short discourse to the congregation, from Mark xvi. 16, after which brother Smith baptized a native convert. We then returned home, and brother Smith administered the ordinance of the Lord's-supper, when eight of us partook the bread and wine in remembrance of our Lord's agony and death. It was a solemn day! I wish one of you, orour dear brother Ryland, had been present at this idolatrous city, to have witnessed such a day of grace at such a place! Rejoice and give thanks for his tender mercy towards you, "for many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

During my stay at Benares, I had several at my boat to inquire about the gospel, some of whom heard with attention, and seemed greatly pleased. However, after spending a few days with our brother Smith, I left him on the 4th of December, and arrived at Allahabad in the evening of the 11th; where the next morning I had the pleasure of seeing brother Mackintosh and family. The next day I left Allahabad, and arrived at Cawnpore on the 24th of December, where I remained three days, and passing Furrukabad on January 3, arrived at Agra on the 16th, where I had the happiness to see our dear friends Mr. and Mrs. W. they are zealous friends of Jesus and his cause. I saw here brother Abdool-Musee, with whose conduct and conversation I was much pleased. He preaches thrice a week to a congregation of nearly fifty persons.

Mr. W. has kindly prepared every thing for my journey, and I hope to leave this on the 9th of February, with as good a convoy as could possibly be expected. I am to go from hence to a place called Boondee, which is eighteen or nineteen days' journey distant, and from thence pursue my route to Surat. As soon as I get safely across the country infested by the pindarees. I will inform you—but by what conveyance I cannot say. I was favoured with yours of December, and beg you to remember me very affectionately to all that were so kind as not to forget me.

Agra, Feb. 15, 1818.

After plentifully supplying the different stations with scriptures, tracts, &c. I saw the great need I had of them myself, and began to regret that I had given away more than I ought. However, my fears were soon dispelled by obtaining a supply of nearly one thousand three hundred scriptures and scripture extracts in various languages, which I received from our dear friend Mr. W. And now, my dear brother, I have so many scriptures with me, so good a convoy, and the supply of all my wants, that I lack only one thing, the all-sufficient grace of our Lord Jesus.

Farewell, farewell. This day I am to leave Agra for a place called Shah-poora, the farthest quarters of the British army, and more than twenty days' journey from this. I will try to write to you as soon as I can, but from what place I cannot say. After my arrival at Shah-poora, I shall see if the difficulties of the journey are more than I can bear. If they are, I will not attempt to proceed further up, but shall soon return.

If you print my Goojuratee Catechism, be so good as to send 1000 copies to Benares, where brother Smith will be able to distribute them in a few days; for Goojuratee is spoken at Benares and Mirza-poora.

This last letter was accompanied by the following pleasing testimony respecting this active Missionary, from a serious friend at Agra.

Agra, Feb. 18, 1818.

Our Christian brother, Mr. C. C. Aratoon, arrived safely in January, and I have the pleasure of enclosing herewith a letter from him to your address. He left this in good health on the 15th instant, in company with a strong detachment. Mr. A. and myself have been highly gratified with his society, and our parting was very affecting. In short, the mild Christian conduct of our brother could not fail to endear him to every one that has once enjoyed his company. He is gone, and I trust the Lord is with him, and will protect him from all dangers, and make him a useful instrument in his service.

CEYLON.

Extract of a Letter from Mr. Griffiths to Dr. Ryland, dated

Point de Galle, Oct. 30, 1818.

I AM not certain what is the exact time since I last wrote to you, but recollect that it was since I came to Galle, and that I then gave you all the information I could relative to myself and my work. Since that time, nothing of very great importance has occurred. I have regularly preached in Portuguese, and attended to my school, and occasionally gone into the country, where I have laid a foundation for more extensive labour, which will be entered on in a short time. The school, which I began to build on the bank of the river, seven miles distant from Galle, is not yet finished; owing partly to the indolence of those employed, and partly to the want of materials. I have now the prospect of another, about seven miles further, where it is probable I shall procure 100 boys, or more. It will be close to the house of a headman, whose presence will have considerable effect on the attention and order of the scholars. For each of these schools I must contribute something towards the expense of building; for each I must pay one or two masters, and if I intend that any good shall be done by means of them, must visit and examine them once a week. I have also made preparation for erecting a room at the back of my house, instead of the one I at present occupy, for my Fort school; which, if properly attended to, will, with the Divine blessing, be productive of much good. I have hitherto attended to this school myself, from a wish both to save expense, and to gratify the parents of the children, who have a much higher opinion of European than of native teachers; but if I attend properly to the others, I must be from home two days in the week, which will compel me to obtain a teacher for this school also, to whom I must pay considerably more than to either of the others, as he must teach English, writing, and arithmetic. Though as much attention as possible is paid to the moral character of the masters, there is a great difficulty arising from there being no serious young men to act in that capacity, whose integrity could be relied on, and whose example would add so much to the efficacy of their instructions. The natives are naturally so indolent and easy, that their attention is not to be obtained without the utmost vigilance, which is hardly to be expected from masters who have no other anxiety than to perform their task, and receive their wages. But after making every allowance for this difficulty, it is better to struggle with it for a time, than to neglect entirely the instruction of the children; for though, with a Christian Missionary, this alone will not be considered the ultimate object, no one will deny that it is an important preparation. So much for schools. I have chosen this mode of labour, because it appears to me the most likely to be useful. If I were to choose my own work, it would be to improve my knowledge of the Cingalese, and ascertain how far it is capable of expressing ideas that are new to the natives in an intelligible way, by which I should the better be able both to preach, and to write elementary books. But I fear that whatever plans I may form, the state of my health will not allow me to execute them.

CHURCH MISSIONARY SOCIETY.

Authentic Account of the Saadhs.

OUR readers will recollect, that some time since a number of persons were discovered in a retired place near Delhi, who had assembled for religious worship, and possessed a copy of the New Testament, which they appeared highly to value, and which they had received from Mr. Chamberlain, at Hurdwar fair. It has been lately ascertained that they belong to the sect of the Saadhs (the virtuous) of whom an account has recently been furnished by the Rev. Henry Fisher, of Meerut; from which the following particulars are extracted. Mr. Fisher obtained them in conversation from Jysingh, the headman of a division of this sect.

"The Saadhs appear to possess little or no learning, and very few speculative doctrines; and indeed, in the simplicity

of their minds, hold out, as I conceive, the most inviting promise of successful labour to the Christian Missionary. They profess to believe in one invisible God, who retains every thing in his own sovereign power; is every where present, and is infinitely merciful; and who, in proof of this exceeding disposition to mercy, sent the Sut Gooroo, (true pastor,) to enlighten and instruct poor ignorant men. This Sut Gooroo, who instructed Jogee Das, their founder, in the knowledge of the truth, they esteem as the immediate pupil of the supreme Being.

"They also utterly exclude from their religious system all the Hindoo Deities, reject with abhorrence the use of images, and hold the Incarnations of Vishnoo to have been great conquerors, or some famous benefactors of mankind, by whom they have been idolatrously exalted into the seat of God. They consider pilgrimages as folly, and have no faith whatever in the efficacy of ablutions, neither do they practise them at all, except for the purposes of cleanliness. Jysingh smiled very significantly, on being asked what he thought of the Ganges and the Jumna; he said, they were very useful rivers, and should be considered merely as objects of notice, whereby to call to mind the goodness of God. They do not receive the doctrine of transmigration, or pretend to any authentic knowledge of the creation of the world. They fully expect a future judgment, which will establish the virtuous and holy in a state of uninterrupted happiness; but will doom the wicked to dreadful torments, whereby they shall expiate the sins which they have committed in this world. The duration of the punishment of the condemned will be regulated by the nature of their different crimes; and eternal happiness will be the final issue of all things. The Sut Gooroo will be visibly present at the great day of account; but they do not seem to anticipate any benefit from his intercession on their behalf, or to have any notion of atonement but that of their own sufferings.

"Jogee Das appointed his people to meet weekly on Saturdays, for the purposes of worship; but as this was found exceedingly inconvenient, monthly meetings have been substituted, and they now assemble only on the day of every full moon. On these occasions, the whole of the Saadhs who reside within a convenient distance, females included, meet together; each person furnishing, according to his means, flour, ghee, milk, or sugar. Part of the congregation is employed, during the day, in making these materials into bread; while others converse on the affairs of the community, or investigate any complaints which may be brought forwards against their people. In the evening, the bread is placed upon a small elevation, and after a short extempore prayer, divided among the guests. A vessel, containing sherbet, called "The Cup of Fellowship," is also passed round; and the remainder of the night is spent in rehearsing verses in praise of the Sut Gooroo, and listening to the legendary stories of their founder, and directions for their moral conduct in life.

"The Saadhs have no regular order of priesthood. That man who, in each particular division, happens to be considered most respectable: who can read, repeat their hymns, and relate their traditions, is constituted their chief.

"Their moral precepts appear to be of an excellent character; forbidding falsehood, dishonesty, all dissolute practices, and flagitious actions. Offenders are punished by excommunication; the duration of which is proportioned to the atrocity of the crime.

"Much anxiety prevails among them respecting a due preparation for the awful day of judgment; but their present, indeed their only stay, seems to be derived from their own devotional exercises; and when their consciences are distressed through falls into sin, their consolations are drawn from the same source. The conviction upon their minds seems settled, that a rigid performance of their several duties will certainly secure them future happiness; and yet, with much apparent humility, they acknowledge themselves sinners."

TO CORRESPONDENTS.

Mr. Saffery desires us to say, that the subscriptions and collections received by him from Bradford, Wilts, have been accounted for to the treasurer of the Hants and Wilts Assistant Society, and will be acknowledged in due course among the receipts of that society.

It is requested that all communications respecting the Missionary Herald may be made to the Rev. John Dyer, Reading; and that those friends who wish to be supplied with copies, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

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